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ABSTRACT

This volume presents selected proceedings of a conference which focused on the need to continue to link the mission and purposes of institutions with the national need for educated citizen/leaders. The first part of the conference provided the forum for informed observers from outside the academy to identify their perceptions of the liberal arts college of today and its challenges. From this portion of the conference this volume presents opening remarks, discussion and presentations on confronting challenges while sustaining values, and an exploration of multicultural issues and educating students of color. The second portion of the conference highlighted the achievements of the consortium and addressed other possible collective initiatives for excellence in undergraduate education. From this portion of the conference the volume includes discussions of 30 years of educational change and prospects for the future, multicultural education and the challenges it presents for the future, and the liberal arts and sciences college as an enduring and successful type of institution. Appendixes contain the conference program, a list of GLCA programs and initiatives, members of the 1992-93 GLCA board of directors, and list of supporting foundations. (JB)

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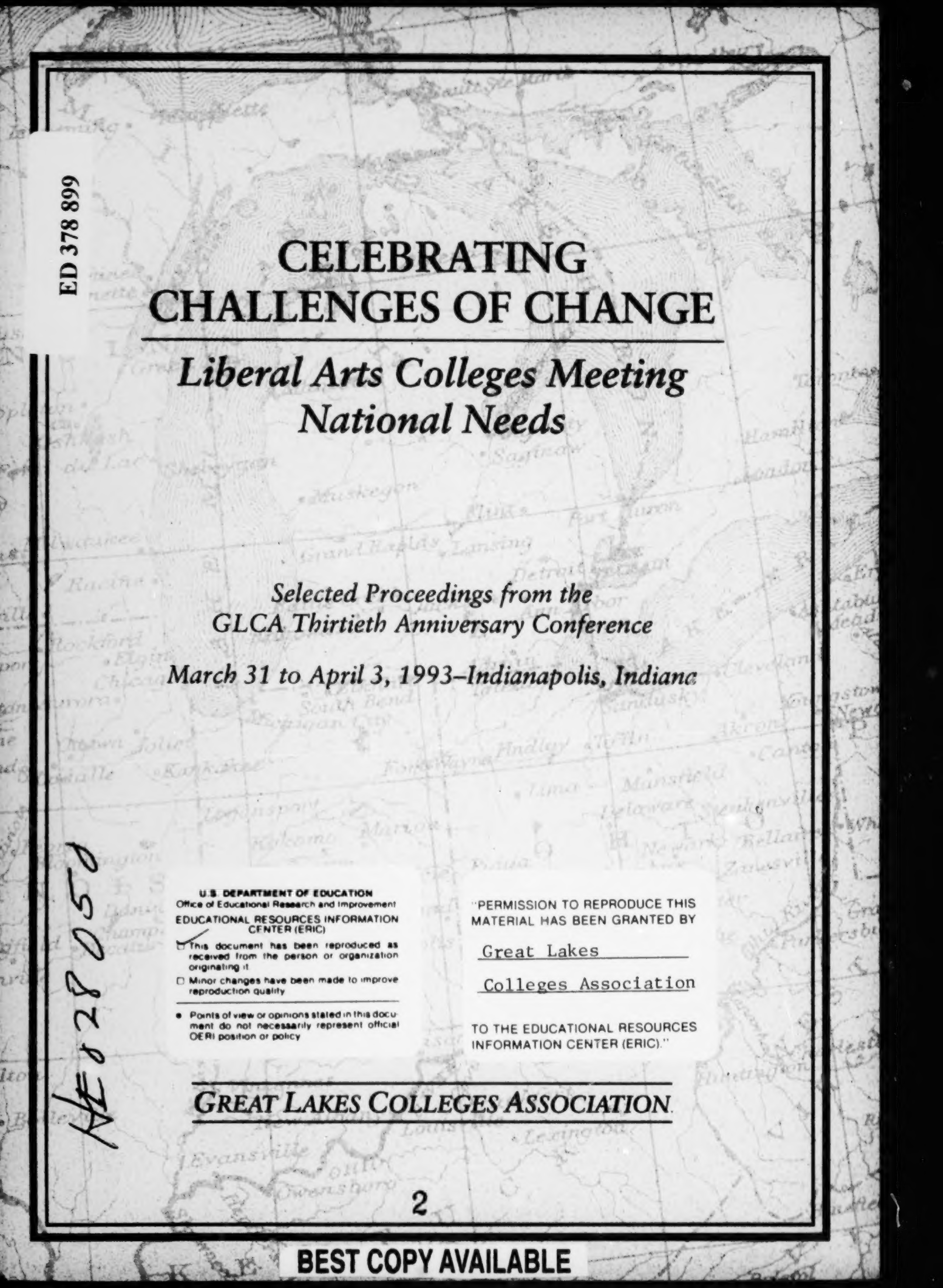

CELEBRATING CHALLENGES OF CHANGE

Liberal Arts Colleges Meeting National Needs

Selected Proceedings from the
GLCA Thirtieth Anniversary Conference

March 31 to April 3, 1993–Indianapolis, Indiana

HE 028 050

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GREAT LAKES COLLEGES ASSOCIATION

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PREFACE

This volume contains summaries and selected presentations from the thirtieth anniversary conference sponsored by the Great Lakes Colleges Association on March 31 through April 3, 1993. The purpose of the conference entitled *Celebrating Challenges of Change: Liberal Arts Colleges Meeting National Needs* was twofold—to celebrate the thirtieth anniversary of the consortium and to address the issues that would effect the future definition of liberal arts and sciences institutions.

From the outset, the purpose was more than celebratory. The anniversary provided an opportunity for the twelve institutions in the association to identify the challenges facing private, residential, liberal arts colleges focused on undergraduate education. The intent was to confront the challenges, seek resolutions, and reassert the values of excellence in undergraduate education and of collegial community.

The conference was divided into two parts. For the first, speakers from outside the academy were invited to present the perspectives of informed commentators on the issues before the liberal arts and sciences college of today. Many of these speakers were graduates of the GLCA institutions, thus bringing some familiarity with the type of education offered. They are currently engaged, however, in their own professional endeavors in walks of life other than higher education. The second portion of the conference focused on the activities sponsored by the consortium—with a eye towards its past, a celebration of its achievements, and anticipation of the issues and initiatives needing consortial attention for the future.

The conference was held in Indianapolis, Indiana at the Westin Hotel and supported by grants from: the Ameritech Foundation, the Ball Brothers Foundation, the Herbert H. and Grace A. Dow Foundation, the George Gund Foundation, the Lilly Endowment, and the Charles J. Strosacker Foundation. Attendance numbered over 190, bringing together faculty, administrators, staff members, alumni, and trustees from the consortial colleges and, in addition, guests from other institutions and organizations.

A planning committee headed by Dr. Lawrence D. Bryan, President of Kalamazoo College, guided the development of the conference. Dr. Jeanine L. Elliott, Vice President of the GLCA, gave leadership to the organization and planning of the second portion of the conference. Grateful acknowledgement is due to each and every GLCA staff member who worked so diligently and effectively to make the conference a success.

Carol J. Guardo
President

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CONFERENCE OVERVIEW

As the GLCA presidents discussed the theme for the conference, a clear and compelling message emerged—that the imperative of the 1990s is twofold: not to conduct "business as usual," and not to "rest on laurels," either now, or in anticipation of the challenges of the future. In positive terms, the need is to once again inextricably link the mission and purposes of the institutions with the meeting of national needs for educated citizen/leaders. Having a long and commendable record of preparing such graduates is not sufficient to ensure long-term viability, especially at the exceptional level of quality that has determined and defined the reputation and purpose of these institutions for decades.

The conclusions from the discussion were unambiguous—change is inevitable; change is necessary; the nature of change is profound and might even be radical. All agreed that the institutions *must* change. And how better to address these circumstances than to confront the challenges of change and celebrate them. The individual colleges have ably met the cycles of need for change in higher education for well over a hundred years. All have collectively and successfully addressed such issues within the consortium for the past three decades. These institutions, in short, have never failed to adapt in the past. With the will to change and to embrace change, their vital role in meeting national needs could, and should, be extended far into the future.

The presidents recognized that contemporary issues strike to the heart of the essence, mission, and viability of these institutions in the face of a future which might demand quite different educational responses from those of the past. The responses would entail a critical examination of the essential character of these institutions, distinctive for their excellence in undergraduate teaching.

The challenges of change, as perceived by the presidents, pose tests to the resiliency and resourcefulness of these institutions due to:

- pressures on presidential leadership,
- demographic changes with the potential to transform the traditional composition of student bodies and faculties,
- management issues dealing with pricing and competition,
- lack of public good will, and
- threats to the ethos of community.

These issues, cast in shorthand, include the affordability, accountability, durability, and even survivability of the high quality institutions which the GLCA colleges have historically been.

The first portion of the conference provided the forum for informed observers from outside the academy to identify: (1) their perceptions of the liberal arts and sciences college of today and (2) the challenges to these institutions as seen from an external perspective. A synthesis of the presentations yields an agenda for change that is twofold—deriving from values and benefits which should be sustained and from challenges which are to be met.

A significant portion of the agenda for colleges of liberal arts and sciences is to preserve, sustain, and carry forward a set of values and benefits which accrue to a liberal education. These values and benefits include:

- *An emphasis on quality teaching.*

  The characteristics of quality teaching cited involve the mentoring of students by caring faculty, faculty who have collaborative relationships with students, such that students gain knowledge from their example and inspiration from their enthusiasm.

  Quality teaching also opens new horizons for students. It assists them in developing the ability to deal with new subjects, gather information, analyze and ask questions, and to have the courage to test boundaries. It involves an orientation to undergraduate research and collaborative learning and, most importantly, it demonstrates a willingness to tackle ethical issues.

- *A sense of community.*

  The values inherent in small communities—collegial relationships and a sense of common purpose—need to be retained and adapted to the changing demography of the campuses of the future.

The remaining agenda is derived from the challenges which institutions of liberal arts and science face as they move into the future and a new millennium. Some of these challenges stem from external factors, and others involve transformations which must occur within the institutions.

The challenges include:

- *Public perceptions of liberal art colleges.*

  Public perceptions are weighted toward the negative, especially as portrayed in the popular media. Both students and their families perceive tuition and the costs of attendance to be soaring. They question both the value of the education for their dollars and the affordability of a liberal arts education at a private, residential college. The challenge is to keep the institutions affordable—even to partisans, namely alumni, who would prefer to send their children to such institutions, but also perceive the cost to be prohibitive.

  In addition, the criticisms that have been levied against large, impersonal universities where teaching is secondary to research have been generalized to all institutions of higher learning. For the small, private, residential college, the task is to retain the focus on the primacy of undergraduate teaching and to make that priority and reality known.

Other perceptions—that these colleges are remote from the "real world" as well as "too white" and middle class, that they are for the elite, a luxury for the affluent, that they provide inadequate career preparation, and that they project an image of political correctness—must all be overcome if these colleges are to remain competitive in the higher education marketplace.

- *Elements of the education of the future.*

The curriculum of the future must include the development of technological literacy in students and greater use of technology in the educational process. Students must be enabled to deal with greater diversity both at home and abroad. This may involve more language training, so that they may function effectively in other cultures, and an understanding of global interdependence. They need as well a scientific literacy such that complex concepts and phenomena are accessible to them so that they can be responsible citizens whose lives stand to be affected by new scientific advances and challenges. Lastly, they need to have engendered in them an orientation toward the future—its dangers and its promises.

- *New educational climates.*

Students need an education free from stereotypes concerning gender, race and sexual orientation. Institutions need to consider the elimination of exclusive organizations. They have the obligation to create an environment where women can flourish without sexual harassment or discouragement in the classroom and underrepresented groups are also provided with supportive and encouraging environments.

Learning opportunities need to include the experiential, as contrasted to the merely intellectual, and multicultural education needs to be transformative—of the individual and the institution. Such environments will allow the integration of personal and cultural self-esteem in all students, especially students of color. And, above all, the liberal arts and sciences college must provide a guarantee of free speech.

In light of these perceptions and pressures, it is incumbent on liberal arts and sciences institutions to recognize that the strategies of the past are insufficient for the present and inadequate for the future. Not only as they pertain to newer agenda priorities such as multicultural initiatives, but also as they pertain to virtually every aspect of institutional functioning. The advice given in the keynote address was simple in the hearing, but complex in the doing—"not to lose focus." Liberal arts and sciences colleges must stay focused on their core constituents, the students, by concentrating on good teaching, student learning, and on the needs of students of today and tomorrow. Specifically, institutions need to address new elements in the education of the future through curricular and pedagogical changes. They must also create new educational climates for their students.

The discussions came around full circle to the theme embodied in the keynote address title—*Confronting the Challenges, Sustaining the Values*. The conclusions at the end of the first portion of the conference were inescapable—change is indeed inevitable, profound, and urgent; change must be accomplished without loss of the values inherent in the liberal arts tradition and in the dynamics of collegial communities.

The second portion of the conference highlighted the achievements of the consortium in selected areas of endeavor and spoke to the initiatives which might be undertaken collectively in order to address challenges to excellence in undergraduate education. The challenges which now confront our nation and higher education pose opportunities for these colleges to continue to serve national needs by providing undergraduate educations of the highest quality to students who will play leadership roles in our society.

The GLCA has repeatedly demonstrated the benefits of consortial activity. Without compromising the autonomy of any institution nor its unique identity, the member colleges have garnered enormous benefit from working together and from opportunities to share—to share perspectives, approaches to common issues and challenges, information, pedagogical techniques, and formal or informal problem-solving strategies. The GLCA is actually a community in its own right with an identifiable ethos marked by cooperation, candor, openness of exchange, noncompetitiveness, freedom from campus politics, and colleagueship. Given these characteristics, the consortium has been able to tackle the controversial, the innovative, and the experimental far more effectively than any institution proceeding on its own. The fundamental consortial challenge is to sustain this collegial climate into the future.

For over thirty years of cooperative initiative, the areas of major consortial activity have been international and off-campus education, faculty development, curricular change, women's studies, multicultural affairs, pedagogical approaches, public policy, and various administrative issues which have confronted the colleges. In light of the current challenges to the institutions, special attention was given to faculty development activities which have been designed to empower GLCA faculty to deliver a type and quality of undergraduate education unlike that available in other types of institutions. In these endeavors, the ethos of the consortium has been especially salient in providing a collegial environment for pursuing excellence in undergraduate teaching whether the issues are curricular or pedagogical, involve disciplinary canons, or multidisciplinary approaches. In the years ahead, this ethos will be further tested as faculty confront the challenging issues which question the fundamental definition of their institutions.

With support from major foundations, through workshops and conferences, GLCA faculty have designed courses and curricula. They have learned new teaching strategies and approaches such that the undergraduate education experienced by GLCA students is distinctive and qualitatively enriched in several respects. The results have been students who are distinguished by their extent of international education and experience, their success in science, their exposure to gender studies and multicultural issues, and the degree to which their involvement in learning is active and a dynamic reciprocal of good teaching. But the challenge is not over. For the future, these colleges must extend this record in ways which will be effective with new students and responsive to the demands of their times and social-political-economic environment.

In summary, the anniversary conference:

- Affirmed the value of the private, residential, liberal arts and sciences college and its contribution to American higher education and explored the shape this kind of college may take in the future.
- Considered the distinctiveness of such colleges, examined the transformations that these colleges have undergone in the last three decades, and projected their future as they address the current challenges confronting them.
- Affirmed excellence in undergraduate teaching and considered future developments in light of the changing composition of the student body and the faculty.
- Celebrated a thirty-year period of cooperation among twelve midwestern, liberal arts colleges.
- Restated the case for the private, residential, liberal arts and sciences college.

PART 1—THE VIEW FROM THE OUTSIDE

SYNOPSIS

The Keynote Address

The keynote address *Confronting the Challenges, Sustaining the Values* was presented by Richard M. Smith, Editor-in-Chief of *Newsweek* and an alumnus of Albion College. In his address, Smith identified three features of the private, liberal arts and sciences college which deserve to be celebrated and preserved—a continuing emphasis on quality teaching; a sense of community provided by the small, residential college atmosphere; and, a willingness to tackle ethical issues.

"Not to lose focus" was, from Smith's perspective, the greatest challenge confronting the colleges. He warned that they must not forget their core constituencies and customers. With the public's perception of soaring costs and tuition, and the questioning of value for the dollar, institutions must look for "off-strategy" expenses to trim (i.e., those which are tangential to the core mission and primary focus of the institution). Rather, he asserted, the focus needs to be on what the institution really cares about.

Smith then pointed to three areas of emphasis for the future—technology, international studies, and teaching. He argued for the development of technological literacy in students and the greater use of new technologies in the educational process. He cited international studies as a means to understanding global interdependence and urged language training as an acquisition vital to effective functioning in the emerging world. Dealing with other cultures included, in his view, the ability to deal with diversity at home and on campus, as well as abroad. Lastly, he emphasized the enduring value of good teaching with its concomitant dedication to student learning.

The response to Smith's address was given by Richard J. Wood, President of Earlham College and Chair of the GLCA Board. Both his remarks and the full text of Smith's address are reproduced in these proceedings.

Plenary Session

The morning of April 1 began with a plenary session moderated by Kenneth Bode, Director of the Center for Contemporary Media at DePauw University and a CNN correspondent. Participating in the session were: James B. Stewart, at-large editor of *Smart Money*, former page-one editor of the *Wall Street Journal*, and an alumnus of DePauw; and Sarah Fritz, national correspondent for the *Los Angeles Times* and an alumna of Denison University. The respondent was Richard F. Rosser, President of the National Association of Independent Colleges and Universities, former President of DePauw University, and an alumnus of Ohio Wesleyan University.

The topic for the session was *Liberal Arts Colleges: The Threatened Species of American Higher Education?* As a illustration

Kenneth Bode, Director of the Center for Contemporary Media, DePauw University

of the ways in which the media were shaping the negative public perceptions of higher education, Bode showed a CNN video portraying education at large, public institutions where faculty were unavailable to students, rarely taught undergraduates, and where students had large, impersonal classes. Citing Gresham's law of journalism, namely, that bad news drives out good news, Bode reminded his audience that the public often fails to draw distinctions between types of institutions of higher education. Noting that the negative characteristics portrayed in the film did not typify GLCA or other liberal arts colleges, he called upon the GLCA institutions to work diligently to get out the good news about what excellent colleges of liberal arts and sciences accomplish with their students.

Sarah Fritz began her remarks by commenting on the values of her own liberal arts education—the value of mentoring from caring faculty, personal relationships with teachers, an education where knowledge was transmitted by example as well as by study and experimentation, and where students were inspired by faculty enthusiasm for their subjects. She then commented on the perceptions of GLCA and GLCA-like colleges in the larger society where they are seen as remote from the real world, and too white and middle class. She spoke of the obligation of liberal arts colleges to expose students to culturally diverse and real world experiences and to provide an education free from stereotypes in terms of gender and sexual orientation.

Fritz cited five challenges that she believed were derivative of the economic and demographic conditions facing the colleges. The first was getting rid of exclusive organizations, such as fraternities and sororities, and other barriers that exclude students from full participation. She noted that because socioeconomic barriers are high and racism runs deep, the institutions need to offer more than platitudes about racial harmony. The second challenge was to give new attention to women and create an environment where they can flourish without the tyranny of sexual harassment or abuse, and without discouraging cues in the classroom.

Third, Fritz urged the colleges to guarantee free speech without silencing even those voices which might be offensive. Only in a free, educational forum, she argued, could social issues be fully examined. Her fourth point was to ask that a liberal arts education not be put beyond the reach of those who want it because of price. She urged college leaders to cut costs and improve productivity. And fifth, Fritz recommended that the GLCA colleges do what they have always done best—educate students.

In his remarks, James Stewart, also

Sarah Fritz, National Correspondent, Los Angeles Times

acknowledged the value of his own liberal arts education, particularly citing its ability to open new horizons to students. As the basis of his perspective on the challenges confronting liberal arts colleges, he identified three major problems based on erroneous perceptions: (1) that these colleges do not provide any, or even adequate, career preparation; (2) that they are elite institutions and a luxury for the affluent and upper middle class; and (3) that they carry an image of political correctness.

Stewart noted that because students are concerned about finding a secure place in the economic structure of society, they are looking for institutions that are more vocational in orientation. While he himself would argue that a liberal arts education is a vocational education, most prospective students do not see it in that light. Stewart argued that a liberal arts education fosters the ability to deal with new subjects, gather information, do analyses, and, most importantly, to recognize what one does not know and ask the questions that need to be asked.

With respect to the perception of elitism, Stewart believes that the GLCA institutions and colleges like them are in a double bind—they do not have the prestige or reputation of the most elite of private institutions, but they are associated with the liberal arts tradition which is perceived as such. He suggested that liberal arts colleges need to make the case for themselves as the instruments of social mobility which they have long been.

When it comes to the phenomenon of political correctness, Stewart claimed that many see liberal arts colleges in terms of the image of thought police patrolling the campuses to enforce a kind of political and sociological indoctrination. The liberal arts college must strive, therefore, to encourage free expression and the cultivation of different points of view. It must allow students to make mistakes, to fail periodically, but in a supportive environment where students can correct their own mistakes and continue to learn from them. In this way, according to Stewart, the liberal arts college continues in its role of preserving vital values.

Topical Sessions

In addition to roundtable discussions, where participants could react to the challenges and address approaches and initiatives to meet them, the afternoon agenda included three topical sessions. The three areas addressed were: international education, science education, and multicultural issues. These areas were chosen for inclusion for specific reasons. The first area—international education—has been an area of consortial initiative throughout the thirty-year history of the organization. Yet, its relevance has never been more salient as now, in the current time in history, when nations have dis-

James B. Stewart, Editor-at-Large, Smart Money

solved and new nation states are emerging, and when the global village is more reality than future vision.

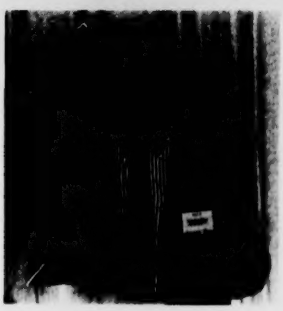
The second area—science education—is an aspect of education in which the GLCA and other selective, liberal arts colleges have an enviable track record. These institutions educate and graduate proportionally more science majors who go on to graduate study and earn the doctoral degree than any other kind of institution of higher education. Science education at these colleges typically involves collaborative research between students and faculty members, allowing students to engage in the scientific process in meaningful ways and to use these experiences in their advanced work.

The third area—multicultural issues—is an area of more recent initiative for the consortium and one that the GLCA presidents see as vital to the future of the institutions and needing more attention. Various faculty and curricular development activities are sponsored by the institutions and the consortium. The institutions cooperate as well on recruiting multicultural students, and share approaches to various campus climate issues that emerge as the colleges seek to become welcoming and supportive environments for more diverse student bodies.

Multicultural Issues

The session entitled *Multicultural Issues and the Education of Students of Color* was moderated by President Robert G. Bottoms of DePauw University. The two presenters were Edgar F. Beckham, Program Officer in Education and Culture at the Ford Foundation and former Dean at Wesleyan University, and John W. Porter, CEO of the Urban Education Alliance, former Superintendent of the Detroit Public Schools, and a trustee of Albion College. The text of the Beckham and Porter addresses are included in this volume.

Beckham traced the history of conversations on multicultural education and diversity which yielded insights into the meaning of these issues. He noted that in the 1950s, diversity in institutions of higher education usually focused on geographic and economic diversity, and not on racial or ethnic differences. In the 1960s, the term took on new meaning as blacks and women strove for the fulfillment of their civil rights. Beckham drew three lessons from the conversations of the time. First, education in diversity has to be experiential (i.e., directly experienced and not merely an intellectual topic). Secondly, diversity has a direct impact on every domain of institutional activity and thus cannot be contained in a segment of the institutional community. Thirdly, engagement with diversity, both individually and collectively, is a transformative experience leading in the best of cases to better



Left: Richard F. Rosser, President, NAICU

Right: Richard C. Hudson, Executive Producer of Science Programming, Twin Cities Public Television

self-understanding.

The transformative powers of diversity are fulfilled when what is done to address and embrace diversity is embedded in the history of the institution and in its strategic planning for change. Beckham noted that over time, the conversation and the questions have become more sophisticated and subtle. For example, how does a multicultural curriculum respond to a multicultural self? As Beckham stated, it is *precisely through refined understanding of and respect for differences that we discover what unites us.*

In his address, Porter answered the question of how a private college addresses multicultural issues and the education of students of color by responding—not by strategies used in the past. He pointed out that we have moved beyond the civil rights agenda which involved enacting laws and creating environments for diversity. We now must deal with some compelling demographic facts. For example, 2% of the school systems in the country educate 35% of the students of color. Specifically, in the Detroit school system, 90% of the students are Black.

In dealing with these issues and facts, Porter made a distinction between *cultural and personal self-esteem* and argued that the two must be integrated if a person is to function well in society. Students of color in private colleges may adopt a strong cultural self-esteem (i.e., adapting to behavioral norms) in order to succeed in that environment, but in ways which may be detrimental to personal self-esteem. Private colleges need to be vigilant to this divergence and try to assist in the integration of both.

Another role for the private college, in Porter's view, is to prepare the pre-college teachers of students of color who will prepare these students to go on to college.

Science Education

The session entitled *Science Education and the Education of Scientists* was moderated by President F. Sheldon Wettack of Wabash College. Presentations were given by Helen Murray Free, President of the American Chemical Society and an alumnus of The College of Wooster, and Richard C. Hudson, Executive Producer of Science Programming for Twin Cities Public Television and an alumnus of Kalamazoo College.

Drawing on her experience as a medical researcher at Miles, Inc. and her involvement with the American Chemical Society, Free addressed the need to educate students in science not only as majors, but in order to be responsible citizens. She noted that liberal arts colleges have "overproduced" scientists in the sense of educating proportionally more scientists than other institutions of higher education. Twenty-five to 30% of all degrees in chemistry are, for example, awarded by

R. Moses Thompson, President, Team Technologies, Inc.

liberal arts colleges, although they educate a far smaller percentage of college students. In addition, a larger proportion of these students go on to pursue and earn advanced degrees. The orientation to undergraduate research and the close faculty/student collaborations were identified as the correlates of these marks of successful science education.

Hudson, who produces the series *Newton's Apple* on PBS, presented a sampler of videos from the series in order to illustrate his points. He noted that the primary purpose of the program is to increase the public understanding of science by making scientific concepts and phenomena accessible. The underlying messages are that science cannot remain an elitist enterprise and that science is a part of everyday life with a relationship to popular culture. Hudson articulated four implications of his work and experience for liberal arts and sciences colleges: (1) career paths in science are not limited to graduate school or teaching and research in higher education; (2) pre-college teaching is critical in encouraging the pursuit of science; (3) future scientists need communication skills as well as technical expertise to educate a wide audience; and (4) the attitude of the scientific community toward the popularizing of science needs to be supportive.

International Education

The last concurrent session entitled *International Developments and International Education* was moderated by President S. Frederick Starr of Oberlin College. The presenters were R. Moses Thompson, President of Team Technologies, Inc. and an alumnus of Kalamazoo College, and Jackson H. Bailey, Professor of History and Senior Advisor to the Institute for Education on Japan at Earlham College.

Thompson identified his perspective on the topic as that of the owner of a small, international consulting business. He addressed the benefits of a liberal arts education for international activities and identified what characteristics liberal arts colleges need to continue to foster in students so that they can function effectively in a global context. His own liberal arts education had led him to discover a new world order, to have the courage to move out to the extremes of boundaries, whether they be the boundaries of countries or of communications. He urged the colleges to promote flexibility in college, as contrasted to too early a focus. The willingness to explore, to inquire rather than advocate, to value forms of communication are all traits which will help the U.S. from losing the competitive edge in the global economy.

Noting that corporations are moving away from command-and-control organizations and toward learning organizations

Jackson H. Bailey, Professor of History and Senior Advisor, Institute for Education on Japan at Earlham College

that generate knowledge, Thompson called upon the colleges to engender a future orientation, to provide students with experiences which will allow them to be flexible, to create new paradigms, to work collaboratively, to be contributing members of teams, and to appreciate and enjoy diverse environments with their multicultural opportunities and different languages. He urged the fostering of the quality of exploration and creativity, and a set of balances—between reason and intuition, systematic problem-solving and chaos, and planning and executing.

Bailey, in his remarks, articulated a set of principles to guide the development of international study opportunities for students. First, he noted that international education happens on campus as well as abroad. It requires faculty ownership of the programs and the integration of off-campus with on-campus experiences. Secondly, the rationale for international education resides first and foremost in the intellectual demands of the materials and experiences. Third, an international experience is not an add-on to campus experiences, but an integral part of the total educational process for students. Fourth, international education is an interdisciplinary enterprise and many of its values derive from this condition. And fifth, no one college can cover the globe in terms of offering opportunities for students to study abroad, therefore, a consortial division of labor makes eminently good sense.

In closing, Bailey urged college administrators to follow three strategies to promote international education on their campuses: (1) to provide supportive leadership for faculty initiatives in this area, (2) to treat the international programs as essential parts of undergraduate education and to have the reward structure and administrative statements value these activities; and, (3) to form a partnership between faculty and administrators to overcome points of resistance to the role and value of international education in the curriculum.

Closing Commentaries

To bring the first portion of the conference to a close, two of the GLCA presidents were asked to provide commentary on the sessions and on insights garnered from a confrontation with the challenges posed to the future of the liberal arts and sciences colleges. President Michele Tolela Myers of Denison University and President Alan E. Guskin of Antioch University gave these closing commentaries.

Guskin's comments focused on three major challenges that he saw as having a significant impact on the private, liberal arts and science college over the next five to ten years. These were the costs of education, the advances in new technology, and the need to focus on student learning outcomes. Regarding cost, he noted that

Left to right: Alan E. Guskin, President, Antioch College; Eugene Rice, Dean of Faculty, Antioch College; James Dixon, former President, Antioch University

few can afford to pay the price and experience "sticker shock" as they consider this type of institution. Institutions have put more and more into financial aid to counteract this resistance to price, but cannot continue on the current trajectory. Federal and state resources were also not there to help and are unlikely to be. While federal loan programs are expanding, this puts a heavy burden on students. All these factors add up to pressure to cut back expenses by trimming administration and ultimately by rethinking the faculty role.

New advances in technology, Guskin argued, will alter the way students learn and how faculty teach. He views technology as a powerful supplement to teaching, but also as a change factor. Interactive technologies will redefine faculty-student relationships, and engage faculty in software development for undergraduates. As these changes occur, the compelling question will be how to retain the elements in student/faculty interactions, which are crucial to good learning. Relatedly, faculty, in addressing student learning outcomes, will have to take into account research on learning styles and multiple intelligence as they design learning experiences for students in the years ahead.

Myers' remarks, the full text of which is included, also spoke to three themes. She addressed first the idea of celebration and put the three decades of collective history of the GLCA in the context of American higher education. She noted that these institutions are heirs to a uniquely American tradition with values connected to the American dream. Liberal arts colleges have contributed to the education of leaders in society through personal, as contrasted to mass, education.

Her second theme echoed the concerns of Guskin about the high cost of education for those attending colleges of liberal arts and sciences. Myers questions the ability to remain a viable option to the middle class family that increasingly questions the affordability of education at one of these institutions. Because financial aid escalation is a pressure that cannot go unchecked, she sees the danger of becoming elite institutions, available only to the affluent, and running counter to the institutional goals of building a community with diversity.

Lastly, Myers noted the urgent need to restructure internally by cutting costs and being open to what may be perceived as radical ideas (e.g., the development of a three-year degree option). The ultimate challenge, in short, for colleges of liberal arts and sciences will be to change—dramatically and profoundly—but without compromising their basic and defining values.

OPENING REMARKS

Carol J. Guardo: Good evening, everyone. I'm Carol Guardo, President of the GLCA, and it's my special privilege to welcome you all this evening to our thirtieth anniversary conference. I'd like to make just a few brief remarks to put the conference in some context and to set the stage for the discussions that we'll be having over the next few days.

At the outset when we began to plan this conference, we were very clear that we wanted to do something that was more than celebratory, though obviously we feel very proud of the thirty-year history of the consortium and feel that there is much for us to celebrate. However, we wanted to create an opportunity for us to confront some of the challenges that are facing our institutions today and to try to respond, as we talked about those challenges, to the many, many critics who have had much to say about higher education and, particularly, our kind of institution in higher education. Actually, the conference is an outgrowth of some earlier discussions we had in the consortium.

When I first came to the GLCA, now over three years ago, the Board of Directors asked if I would undertake a strategic planning process for the association. They also asked that I try to articulate the priorities we would pursue as a consortium as our institutions began to prepare for the twenty-first century and as we as a consortium began to prepare for our fourth decade of activities and initiatives. As part of that process, the presidents of the GLCA gathered together for a full day of discussion, brainstorming, and batting ideas around. They identified a whole set of issues and challenges, particularly those that were confronting our kind of institution: the private liberal arts and science college that focuses on undergraduate education. Now I am sure all of you in this room can imagine what it's like to spend a day with twelve presidents who are brainstorming about issues, topics, directions, and things that we should address. It was one of the most stimulating days, most interesting days, that's always a safe word to use, that I think I have ever spent in my career.

Out of that discussion, we identified a whole set of things that we were concerned about. Some of the issues which are very familiar to all of us: the increasing competition for our students, the changes in demography that we are confronting, the demands on us from a variety of sources for accountability, for the assessment of student learning and the like. But there were another set of issues that came up that were based on the recognition that we seem to be suffering now a loss of public confidence in private institutions. We seem to be getting increasingly marginalized in higher education as the competition with our brethren in the public sector increases and grows stronger. And, more fundamentally, we seem to be encountering challenges to what has been the traditional role of our kind of institution, namely setting the standard of excellence in undergraduate education.

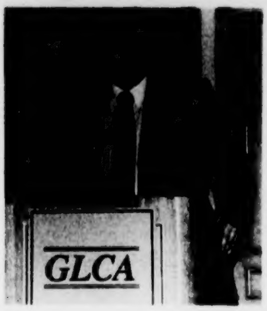
It was the articulation of those kinds of concerns that we carried into our planning for the conference. The purposes of the conference, then, really are: to confront those challenges head on, honestly, straightforwardly, nondefensively if possible; to look at them; to look at what our institutions need to do to meet them; to engage (we hope) in some very spirited dialogue, provocative, stimulating I'm sure, given the nature of this audience; and to seek, if we can, some resolutions for some of the sobering realities that we do confront. And lastly, to reassert the values of excellence in undergraduate education and the value of collegial community that has characterized our institutions for decades and decades.

So those are the sorts of things that we would like to engage all of you in over the next few days and in the many sessions that have been planned. I am delighted to have you with us. I thank you for joining us for this kind of conversation and dialogue.

Richard J. Wood: It's a pleasure to welcome you on behalf of the association. I want to add my welcome to that of Carol Guardo. This is a very special time. A number of you have been involved in the GLCA from the very beginning. I almost make it since I started at Earlham twenty-seven years ago.

These colleges and this association have made significant contributions in the arts. It is in education in the arts, in international education, in the sciences, and indeed, in setting the standard for excellence in undergraduate education that these contributions have been made. More than that, and something often missed, is that these colleges are as Peter Stanley, formerly of the Ford Foundation and now President of Pomona College, put it a few months ago, "real engines for social mobility." We educate a disproportionate number of minority youth, of low-income youth, which is something that many people miss. And, we send a disproportionate number of them on to graduate and professional education.

In planning for this conference, the leadership has been carried by Dr. Lawrence Bryan, whom I will from now on refer to as Larry, the President of Kalamazoo College. It's nice that we could have this thirtieth anniversary celebration here in Indiana, because before we sent Larry off to guard the northern outposts of the GLCA, he was the Dean of Franklin College, not far from here. He is doing a wonderful job of guarding the northern outposts as President of Kalamazoo, and he has done a superb job leading the planning for this conference.



Lawrence D. Bryan, President, Kalamazoo College

Lawrence D. Bryan: Carol asked me to perform three tasks this evening and to fulfill these tasks with all appropriate brevity. I'm to acknowledge the financial support of the six most generous foundations, to reflect briefly upon the highlights within the thirty-year history of the GLCA, and to introduce three very special guests here this evening.

Muriel Humphrey, I'm told, once advised her loquacious husband in these words, "Hubert, a speech does not have to be eternal to be immortal." My remarks tonight, of course, will be neither eternal nor immortal. Immortality within time, however, may just be the proper way to understand the good accomplished by means of our six foundations' spirit of generosity, the corporate accomplishment of this consortium's proud history, and the personal and educational legacy passed on to this generation from tonight's special guests.

Initially, and on behalf of all of our Great Lakes Colleges Association institutions, let me express sincere appreciation for the financial support to this conference provided by the Ameritech Foundation, the Ball Brothers Foundation, the Herbert H. and Grace A. Dow Foundation, the George Gund Foundation, the Lilly Endowment, and the Charles J. Strosacker Foundation. We are deeply grateful to your confidence and support, and we know that the value of this conference will certainly justify your investment in us.

The Great Lakes Colleges Association has been busy justifying these investments of time, talent, financial resources, and new ideas for thirty years now. Both James Dixon, former president of Antioch University, and Larry Barrett, former provost of Kalamazoo College and interim president of the GLCA, attribute to Landrum Bolling, then president of Earlham College, the initial and moving spirit behind the formation of the Great Lakes Colleges Association. By 1961 the GLCA had hired its first president, Eldon Johnson. The new consortium was formally chartered in Michigan in 1962. The founding twelve liberal arts colleges in Ohio, Indiana and Michigan constitute its membership today.

GLCA institutions came together as a direct result of our common commitment to an education in the arts and sciences, to the education of students of high academic ability, and to the expansion of educational opportunities beyond the horizon and resources of any one member institution. Indeed, the guiding principle of the GLCA then and now is that the consortium would undertake only those initiatives which could be better effected in collaboration than by any one institution acting alone. With adherence to this prime directive came economies of scale, protection of individual institutional autonomy, and an outstanding record of corporate achievement.

The first GLCA program initiatives

were in the realm of international study opportunities for students. The agent college concept was developed, a concept whereby one member institution would administer an off-campus program open to enrollment by its own and all other GLCA students. Students enrolled in that program were permitted to apply financial aid from their home campuses to the costs of the agent colleges overseas venture. Eventually, domestic off-campus cooperative programs were added to the GLCA roster of activities. One of these activities, the Philadelphia Center Program, will celebrate its twenty-fifth anniversary this May.

In subsequent years many new GLCA initiatives were added under the general rubric of faculty development. One quite prominent example is the extremely successful GLCA course design and teaching workshop now entering its seventeenth year. In addition to these workshops, GLCA institutions have collaborated effectively in science education, women's studies, and multicultural education. These collaborative activities have traditionally enjoyed financial support from numerous major foundations.

In all of these efforts, a strong, motivating, and guiding orientation persisted from the very beginning of the GLCA and throughout its three decades of history. That orientation is one that is sorely missed in much of higher education today. It is an orientation to true excellence in undergraduate teaching. The presidents of the founding GLCA institutions agreed initially to contribute to what amounted to the equivalent of one full professor's salary annually to support the new organization. They expected that this new consortial venture would surely be worth that much to each member institution. We are here now to celebrate their investment, and their wisdom. Fortunately for us, we can do more tonight than merely celebrate the vision of the Great Lakes Colleges Association founders. We can express our appreciation to three of them. I mentioned all three just a moment ago.

James Dixon, former President of Antioch University, was, with Landrum Bolling of Earlham, one of the founding presidents of the GLCA.

Eldon Johnson left his presidency at the University of New Hampshire in 1961 to become the founding president of the GLCA. During his five year tenure, Eldon Johnson guided the development of early GLCA international programs. He administered programs by means of which faculty members could gain direct experience in nonwestern cross-cultural areas of language study, research, and curriculum development, a program made possible through a $500,000 grant from the Ford Foundation. And, he utilized grants from the Kettering Foundation and the U. S. Office of Education to launch initiatives in faculty professional development, and improvements in undergraduate teaching.

Our last special guest is an individual about whom I personally have heard much, and from whom, I am sorry to say, I've heard all too little. But on those occasions when I have heard directly from Larry Barrett, I've learned to listen very closely and heed his advise with great care. Larry Barrett is a former provost and an emeritus professor of English at Kalamazoo College. In 1973-74 he served as President of the Great Lakes Colleges Association. During that brief year, with the help of a major and pivotal grant from the Lilly Endowment, Dr. Barrett launched faculty development and teaching excellence initiatives that continue to this very day.

Carol J. Guardo, President, Great Lakes Colleges Association.

Richard J. Wood, Chair, GLCA Board of Directors and President, Earlham College.

Laurence D. Bryan, Chair, Conference Planning Committee and President, Kalamazoo College.

Melvin L. Vulgamore: Good evening. It is wonderful to see you here. Most of us in this room have assembled in smaller gatherings of GLCA-related activities. I don't think I realized until I saw us all gathering together how truly celebrational this evening is. It is a delight to see you all here. I know my fellow presidents realize the honor I feel in introducing an Albion alum to keynote this conference. I called Rick's old professor at Albion to find out what kind of student he was. Charlie Schutz on Albion's faculty is one of our more irascible faculty members—that's an administrative, editorial comment. Although there's a brisk competition for that honor on our campus, Charlie outdoes everybody. Somehow, Rick survived all that. In fact, Charlie said that over his years of teaching, Rick was one of two students who stood out exceptionally well. The other went on to clerk for a Supreme Court Justice. I said to Charlie "Well, what about Rick?" And he said, "Well, he came out of Cass Tech High in inner-city Detroit—that tells you something."

Rick came to Albion ready to learn and ready to work. In fact, while a student he was a stringer for the *Battle Creek Enquirer*. When he went on the Yugoslav program, he did a series of articles which were sent back on life under Communism. He enlarged that experience in his own special way. When he stands up, you'll guess that he played basketball. He was fully invested in all the activities which could be garnered from a good, quality, small college and graduated Summa Cum Laude and Phi Beta Kappa.

Rick attended Columbia School of International Affairs. He received his master's degree from that fabled school of journalism at Columbia. He rose in *Newsweek* as a Foreign Affairs writer and headed first the Asian bureau for a number of years, and then the international division of *Newsweek*. He went on to become the Executive Editor. I met Rick when I first came to Albion, at which time he still held that position. In another year he was Editor-in-Chief of *Newsweek*. In 1991, he became the President of *Newsweek*, which means he heads not only the news but the business of that great magazine as well.

I am happy to say that Rick will be speaking to us tonight on the general theme of confronting the challenges and sustaining the values. He will be on Albion's Board in the fall and I'm going to directly benefit from the kind of wisdom he brings from all his many contacts. Please join me in welcoming Rick Smith to speak to us tonight.

Richard M. Smith: It is indeed a pleasure to be the keynote speaker at this year's thirtieth anniversary celebration of the Great Lakes Colleges Association and an even greater honor to be asked to contribute my thoughts on the challenges that the GLCA and other institutions of higher learning will face in the years ahead.

I confess that I stand before you as an unabashed partisan. Not only am I a proud graduate of one of your member institutions, but I was also the direct beneficiary of one of the GLCA's earliest programs.

Back in 1967, when the association was barely four years old, I participated in a GLCA summer seminar in Yugoslavia. For nearly six weeks, I joined with four GLCA professors, about eighteen American students, and a similar number of Yugoslavs for seminars and travel through that beautiful and now tragically war-torn country. Along the way, of course, there was a lot of learning and an equal amount of old-fashioned, cross-cultural socializing.

The program offered me my first trip out of the United States. It is also fair to say that my summer's thirst for things and people international has yet to be quenched. The program transformed an academic interest into a lifelong personal quest. For that, I am profoundly grateful.

I am also grateful that in carrying out the task of talking about the challenges facing GLCA schools, I do NOT have to deal with athletic recruiting scandals. Or bogus accounting for mammoth Federal research grants. Or the proliferation of barely-qualified teaching assistants in the classroom and 1,000 seat lecture halls. Or many of the other ills facing our country's larger institutions of higher learning.

Yes, there is much for us to celebrate: the early and continuing emphasis on quality teaching; the sense of community that can flourish in a small, residential-college atmosphere; and the willingness to tackle the kind of ethical issues that are simply not subject to measurement by computer-graded, multiple-choice tests.

Alas, you didn't ask me here just to celebrate—but to challenge. And, God knows, there are plenty of challenges out there.

In large measure, the greatest challenge to higher education is part of a larger challenge that all of our society's institutions seem to be facing today. Indeed, some of our oldest, most venerable institutions are under attack—and rightly so in my view—for losing their focus . . . and losing their way. For forgetting their core constituencies and their customers . . . the groups and markets that they were designed to serve.

At the broadest level, we only need to look to government for one example (and you don't need to look too hard to find government these days). Rarely before in modern history—despite all the scandals and upheavals in the past—have Americans doubted more deeply our government's ability to serve the nation's best interest and to spend our money wisely than we do today.

According to one survey last year, only 42% of all Americans had either a "great deal" or "fair amount" of trust and confidence in the Federal government. That was down from 75% two decades ago. And the trends for confidence in state and local governments have been heading in the same direction.

There has been, in my view, an awful lot of loose talk about the American people and their unwillingness to pay higher taxes. I don't doubt the unwillingness. I do doubt the conventional wisdom about the reason for it. I suspect that Americans are willing to pay more—IF (and it's a big IF) they feel that the money will go to a focused set of genuine national or local priorities and not for political pork, to pay off Big Money contributors, or for narrow and noisy special interests.

It's a relatively simple equation of dollars spent vs. value received. In the current Washington war zone, President Clinton's biggest challenge—and, of course, that of Congress as well—is to convince Americans that they can meet that mathematical test.

While the government may be the most dramatic example, there are countless cases in the business world that make the same point.

Take the American automobile-makers of the 1970s and early 80s. With almost willful ignorance, they dismissed their customer's changing attitudes about size, safety, quality, and fuel efficiency. Losing that focus cost them much of a generation of potential buyers—and left them with financial and organization troubles that still afflict the industry today.

Or take IBM. Once the very symbol of this country's technological and business leadership, IBM has recently become the symbol of a company that lost its focus, or simply missed basic changes in the computer market and its customer's needs.

Or look at my own business. The magazine industry of the 1980s was marked by a large number of publications that were born because of a perceived niche in advertiser needs, whose circulations were pumped up by offering gadgets and gizmos, or whose editors (yes, I have to admit it) indulged their whims at the expense of creating real value.

What was lost in that decade? The focus on the reader: What serves the reader best? What engages and involves the reader? What provides genuine value—not for an advertiser of fashions, fragrances, or left-handed garden tools—but for the people advertisers are trying to reach . . . the READERS? The magazine landscape is littered with the rusting hulks of publications who forgot those truths.

By now, you may be wondering what all of this has to do with the future of the GLCA. Well, I would argue that your schools are not immune to the kinds of challenges—the questioning, the doubting—facing other public and private institutions. And, alas, it is cold comfort to say that small, residential colleges of the GLCA-type aren't really afflicted by many of the ills pervading larger universities. In the often-unfair court of public perceptions, a school is a school is a school. In this arena, you have to continue doing an effective job of emphasizing and enhancing your strengths—and pointing out the differences—between your schools and most larger institutions.

Given all the financial pressures, it may seem unfair to have to defend yourselves against charges of soaring costs and soaring tuition. Fair or not, you will have to make that defense—and continue making that defense—for as far into the future as the eye can see. In an atmosphere of national and international economic uncertainty and with tuitions continuing to rise at rates well above inflation, parents, donors, and legislators will not stop asking the question: "What kind of value are we getting for our money?"

I know how hard it is to raise money—and how careful you try to be in spending it. Suffice it to say that any institution that is not scrutinizing its budgets these days, and trimming expenses that are "off-strategy," is badly out of step with trends that are sweeping through every public or private organization in the United States and the world.

The phrase "off-strategy" is the key. Budgets define what an institution truly cares about. Spending should reflect priorities. Spending should also reflect a clear understanding of what an institution's customers and constituencies need and deserve.

In the case of colleges and universities, determining those needs is no easy task. In a real sense, GLCA schools serve several constituencies ranging from the obvious and direct—students—to the communities in which they live, and to society as a whole.

Since you were kind enough to ask, what would I emphasize? There are several broad areas that I know you are already thinking about, but that I believe are critically important in the lives of your students today—and in their future lives as citizens.

The first is technology. No, I don't think that GLCA schools should all develop departments of computer programming or that the ideal student should either be a nerd or a hacker. Nor do I believe that addressing technological change means abandoning, in any way, the critical thinking and the value judgments that are the hallmarks of a liberal arts education.

Nonetheless, in educating citizens for the twenty-first century, we must recognize that in many respects we are there already. No self-respecting scholar can do serious work today without using an array of high-tech tools . . . in the lab or in the library. No physician, lawyer, business

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The focus on internationalism academically should be coupled with a complementary emphasis on diversity in campus life in everything from recruiting and hiring to the character of campus events.

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person, social worker, or teacher can be a leader—or even a full participant—in his or her profession without being aware of how technology is changing those fields—and raising new social, political, economic, and ethical issues almost every day.

Consider, for a moment, the nation's current health care crisis. There is no better example of what happens when technology, science, politics, and economics collide in a process of uncontrolled combustion. Fueled by the inexorable march of medical advances, technology has confronted us with a host of the most fundamental choices—ranging from who pays for and who is covered by insurance, all the way up to who lives and who dies. More technology alone will not provide the answers.

Or look at my own field, the media business. We are on the brink of a whole new media world. Just last month, *Newsweek* introduced a new quarterly interactive version of the magazine using CD-ROM technology. On one compact disk that can hold 300,000 pages, if used only for text, the viewer-reader can choose his or her own path through text, video, audio interviews, animated graphics, or the past three-month's archives of *Newsweek* and the *Washington Post*.

And we've only dipped our toe in the water. Other media companies will soon be introducing 500 channel cable TV systems . . . at a hefty price. Will these systems—with all their potential to inform, entertain, and teach—be used that way? Or will the technology serve to further splinter our sense of community and perhaps even create a nation split between technological haves and have-nots?

Even in the staid old newspaper business, sophisticated reader tracking studies and survey techniques can now identify readers—and potential readers—in great detail. Since most advertisers want to reach only affluent target markets, some editors are now reporting pressure to cut back on coverage of interest to minorities and low-income readers.

Indeed, I'd put in a plug for the GLCA to consider a new media and society seminar to look at how technology is changing the news and information business—and how those changes will affect people's lives.

Technological literacy is, in short, not just for the technocrats. In fact, I would argue that the greater the gap between the "experts" and the citizenry, the more dangerous it is for our society as a whole.

I would also emphasize international studies—whether abroad or here at home. It has become something of a cliche to talk about the emerging global society. But it is a cliche increasingly rooted in reality.

For decades, America's relative isolation from, and disinterest toward, the rest of the world made crude, but somewhat practical sense. With a leadership position in science and industry and the world's largest homogeneous market, most Americans could well afford to leave international studies and an international world-view to a small cadre of specialists.

No more. When a North American Free Trade Agreement will change the rules of the game for thousands of U.S. businesses and countless American workers. When the European market is more profitable for General Motors or Ford or a host of other American companies than domestic sales. When the latest bio-tech breakthrough or medical miracle is as likely to come from Seoul or Stuggart as from Silicon Valley. When environmental policies in the Third World can have global as well as regional consequences, we simply can't afford to keep our heads buried in the warm and comfortable domestic sand.

Magazines like mine, and other journalistic institutions, try to play a role in contributing to a global dialogue. We circulate in over 190 countries, maintain news bureaus around the world, and even publish editions in Japanese and Korean. For better or worse, we take over much of the role of educating our readers after they have left our hands. But our coverage will fall on deaf ears unless we have an informed, receptive audience—an audience that understands the basic importance of global interdependence.

I'm proud of the leadership role taken by the GLCA in this area. It is even more remarkable considering your midwestern roots. But there is more to be done. International study and exposure, I believe, should not be for specialists or linguists alone. Like it or not, all of today's students will be citizens of the world tomorrow. And—not because of the pursuit of a multicultural ideal, but because of a genuine, practical necessity—those students simply must be conversant with other cultures, political systems, and economies. And, yes, that means more language training. To echo an argument that my kids can now recite in their sleep, that means true proficiency for a far greater number of students, not the kind of well-meaning dabbling that their father escaped with.

The focus on internationalism academically should be coupled with a complementary emphasis on diversity in campus life in everything from recruiting and hiring to the character of campus events. By now, you are probably all aware of the trends. According to recently-revised figures from the Census Bureau, the lion's share of future growth in the U.S. population will come from non-Whites. Within a little more than the next fifty years, Asians, African Americans, and Hispanics will represent fully 47% of the entire population.

My interest in these figures goes beyond a fascination with statistics. In fact, *More than the valor of the football team, the beauty of the buildings, or even the heroic efforts of the administration, great teachers have the ability to shape the destinies of young lives —and the very future of your institutions.*

I think that an effort to precisely mirror the U.S. population in your student bodies would be mindlessly counterproductive. Still, to strive toward, to acknowledge, and to celebrate diversity is, to my mind at least, vital.

On one level, it's very practical. In much the same way as Americans will have to learn to function in a global society, we will also have to learn to function in a multi-racial, society of our own.

I am reminded of a panel discussion a group of us did not long ago at the headquarters of a major American insurance company. The topic was the twenty-first century family, and needless to say, the audience was eager to ask about financial planning, demographic trends, and—in more detail than we were prepared to deal with—the future of the insurance business.

Finally, one young woman on our panel looked out at the all-White, all-male audience and said, "I'm not an expert on specific insurance products, but I do know that your growth markets don't look like anyone in this room."

That message applies to almost every business, publication, or professional practice. But there are special reasons why colleges and universities should heed the call as well. It's simple common sense that the growing communities of Asians, African Americans, and Hispanics could benefit mightily from the quality education of the type your schools offer. It's equally true that your students who represent the current American majority can gain from their encounters on campus with the people who may soon be the majority on the "outside."

In a real sense, I believe that your campuses have the potential to provide a model for the society as a whole. America has yet to prove that we can blend races and ethnic groups successfully—and build a true national community. We may never get there as a nation, but I would argue that your schools offer one of our best hopes. Where better to start on developing an open and tolerant society than in places that are relatively small and manageable, are committed to civil debate and inquiry, and cherish respect for the individual?

My last area of emphasis is one that you are deeply familiar with: Teaching. When I look back on my own college and graduate school years, what sticks in my mind are the faces of the professors, the quality of their teaching, the spirited debates in their seminars, the rigors of their exams, and their strengths and weaknesses as scholars and as human beings.

I suspect that I'm not alone. Before an alum sends his or her teenager off for a campus visit—or chooses to make a contribution—those vivid images (for better or worse) undoubtedly inform the decision. More than the valor of the football team, the beauty of the buildings, or even the heroic efforts of the administration, great teachers have the ability to shape the destinies of young lives—and the very future of your institutions.

Fortunately, you recognized all this long ago. In the old days in business, quality teaching would have been called your Unique Selling Proposition. It becomes even more important, however, at a time when high school teaching seems shakier and shakier and teaching at large universities is becoming even more remote and impersonal.

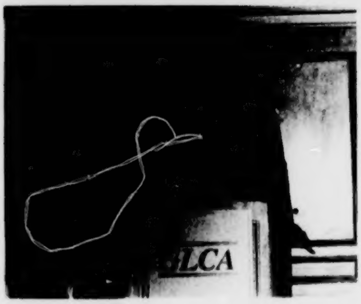
As I talk to leaders in the new information media, I'm struck by how often they say that these new, high-tech products are designed to deliver what a great teacher delivers in the classroom every day. To that, I say: "Why not cut out the technological middleman as much as possible and make sure that we encourage more great teachers?"

We have come a long way, I hope, from the days of "publish or perish." But have we come far enough? I applaud your efforts to mentor and train young scholars to encourage more effective teaching. And peer review remains an important tool. I suspect that we can all learn a lot about great teaching by listening to great teachers talk about their trade.

Although some might disagree, I think we can also learn a lot by listening to students. I don't want to venture too far in the murky waters of how this might be done. But I would think that in addition to year-end surveys, more might be done in the way of asking students to evaluate professors three years or five years after graduation when, as my friend Ellen Futter, the president of Barnard College, puts it: "Students are less imbued with the romance of the course—or the horrors of the exam." Whatever the methodology, the goal of all of these efforts ought to be the same: to develop, encourage, prod, and reward the kind of teaching that brings course-work, and students, alive.

As I wind toward a conclusion, I find that even most of my challenges provide cause for some celebration. For thirty years, the schools of the GLCA have forged a remarkable alliance. An alliance that works because it does not submerge the identities and individual personalities of the member schools—and yet takes advantage of shared resources. More importantly, it builds on a firm foundation of shared values.

When all is said and done, any cooperative venture can thrive only when the participants come together on not only where they are going, but WHY. In dedicating yourselves to quality teaching, to open and lively intellectual interchange, to developing leaders who can think as well as act, to building a true sense of community on your campuses, you have committed your schools—individually and collectively—to the very best traditions of your past and laid the groundwork for dealing with the multiple challenges of



Speaking: Richard M. Smith
Seated: Richard J. Wood

the future.

As your important quest continues, I am delighted to salute your success—and to wish you Godspeed on the exciting road ahead.

Richard J. Wood: (Editor's note: President Wood substituted for Robert H. Atwell, President of the American Council on Education and alumnus of The College of Wooster, who was unable to attend the conference due to inclement weather.)

Thank you very much. That was a very thoughtful and, indeed, challenging talk. I have worked closely with Bob Atwell for a number of years, and if you can imagine someone six inches taller and fifty pounds heavier, I will try to rise to Bob's stature. I won't presume to speak for Bob, I know better than that. But in responding, I'm reasonably confident about some things that he would have picked up from the talk we just heard. Certainly, one of them would have been the concern with the international sphere. I chaired the commission on international education for the American Council on Education (ACE) for the last couple of years, and Bob Atwell, as its president, never missed a meeting. He would inveigh against, I think in fact with less gentleness than you did, American higher education and its neglect of international education. He would point out with sarcasm that less than half of one percent of all American students in college study abroad. And of that less than half than one percent, roughly 80% study in England or in English-speaking settings, leaving 15-20% to study where they must learn a foreign language. That, as Rick Smith has suggested, is a serious problem for our society. We are, I think without question, the most provincial society I know. These GLCA schools are working against that and we send a very significant percentage of our students to study abroad. We still require them to at least make a start at learning a foreign language, but we have a long way to go. We have not embraced proficiency as a goal, as Bob Atwell would say. Our departments of languages have, on the whole, still not embraced proficiency in the four abilities of listening, speaking, reading, and writing. We are unable or unwilling to require it for graduation. My own institution still allows people to (I hate this wording but I will repeat it yet one more time), pass-out of the foreign language requirement. I think the wording is very revealing. We are moving toward requiring people to build on what they have learned in secondary school, not pass-out because they have learned enough to get by in placement exams.

So I know that if Bob Atwell were here this evening, he would underline the imperativeness, not only of language proficiency but of developing the kind of global competence that Richard Smith was talking about. The ability to understand the economics, the sociology, and the politics of the global community. The ability to relate to people of different cultures with respect and with at least the possibility of understanding. And he would be hard on the whole American education community for our failure to do so. And Bob would not spare the GLCA colleges, although he would say that all things considered, GLCA colleges are doing better than most. He would quickly say that you need to lead because you are in a position to lead, most are not.

A second thing that Bob would pick up on was contained in Richard Smith's last remarks, and that is the ability to make connections. If there is a mark of an educated person, it is the ability to make connections. Specialized education misses much of that and it is possible to have, and we have had tragic examples over the last sixty to seventy years, people who are highly educated in one area who could not make connections to others. Whose values did not, in fact, come into play and who become a highly educated and very dangerous people. I had an e-mail message today that inspired me. Now most e-mail messages I get, I should say, do not inspire me. I'm beginning to wonder if e-mail is a blessing or a curse. But today, the most junior member of Earlham's biology department sent me a message saying that the speaker Freeman Dyson, who in early May was speaking in an endowed science lectureship, had written a book that ten members of the Natural Science division would like to read and discuss together before he came. What inspired me about his request was the fact that ten members of the Natural Science division, across departmental lines, wanted not only to read the book, but to discuss it now, before Freeman Dyson comes to Earlham. That doesn't happen in a lot of places outside of schools like the GLCA schools. But it would not be unusual at any of our schools. Atwell would want to stress the importance of that for American higher education. It is that ability to make connections which is rooted not just in breadth, but in values, and in diversity.

Bob would want to underline what Richard Smith said about diversity. Not just because people like myself, WASPS if you will, or Anglos, are going to become a minority. That's simply a fact. We forget, by the way, in talking about diversity that it includes a lot more than what we now think of as race/ethnicity. The importance of diversity is that we learn from each other. The best book written on American cultural history in recent years is a book by David Hackett Fischer, called *Albion's Seed*. It's actually the first of four volumes promised. What makes the book so good is that Hackett Fischer takes English regional history and diversity seriously.

On my campus, and I suspect on quite

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a few of the GLCA campuses, some of the most important diversity, and the places where we get some of the most important conflicts, lies not in racial or gender diversity, but in economic diversity. We have to watch the problems of class as much as we do those of race and gender. GLCA's schools take a significant risk as well as make a significant investment every year by enabling working class kids to attend college, and more than that, to attend a quality institution. Whether those kids be Hispanic, Latino, African American, Native American, or Anglo American, those are different cultures.

This society has not faced up to class as an issue. If you look at the median family incomes of the GLCA families, you would find in every state that those median family incomes are lower than the median family incomes of the flagship state university in that state. That in percentage terms, we are more diverse in socio-economic terms, and in most cases, in racial and ethnic terms, than are the flagship state universities. That is true here in Indiana and it has been true in every state in which it has been studied.

Along with that, and this would be the other thing that Bob Atwell would pick up, is the challenge of civility and, again, Richard Smith emphasized that. Our students do not come with civility as a high value. The more idealistic they are, at times, it seems the less they come with civility as a high value. One of the advantages of a classical education, of course, is it produces useful analogues, and I've been reminding my colleagues that education is a Sisyphean effort; that is, the rock rolls down every summer and you start up in September.

That, by the way, is a better and much less discouraging metaphor than Abe Kōbō used in the English translation of his novel *Woman in the Dunes*, in which he has a discouraged junior high teacher thinking of his students as the grains of sand, as he drowns in a sand dune. A very pessimistic metaphor, indeed, for education. At least the Sisyphean metaphor gives you nine months to get it back up.

And we should not be discouraged. The rock only rolls down all the way for the first-year students, we hope. But civility, respect, learning to deal with people with whom one disagrees, without assuming that they are either immoral or stupid, they may be but you need to find out, is crucial to what we are about. The challenge that Richard Smith has given us, to be models of that, is crucial to us. So I think if Bob were here, in fact I'm quite confident if Bob were here, he would have picked up on those themes; he might have picked up on others.

I want to conclude with one that is a growing theme on our campuses, and that is the wedding of, or the maintaining of, great teaching. On our campuses, increasingly, this includes the wedding of teaching with student faculty research. One of the advantages of being in a place which has only undergraduate students, especially a place that is indeed committed to having state-of-the-art technology, is that the graduate students do not monopolize the technology or the attention of the faculty members. And these colleges are increasing. This is not a new idea, by the way. Some of our colleagues know people who've been at this for a long time, who are unheralded on the whole. Whose students have been publishing, as undergraduates who go on to graduate schools. But increasingly, it is a curricular emphasis of the GLCA colleges to wed the undergraduate student experience with real research. Where, with a faculty member as part of the research team, the project frequently yields publication. We had the delightful experience more than once, and I know this has been replicated across the consortium, of an undergraduate student going to a professional association to give an invited paper and faculty from major research universities asking, "And where are you doing your work?" Meaning, of course, a Ph.D. And the student saying, "Oh, I'm an undergraduate at college XYZ." (It could be Denison, DePauw, Antioch, Oberlin, it doesn't matter.) Suddenly, the interest of these graduate faculty people takes a whole different turn and they say, "Let me talk to you about Harvard, or Chicago." It has, in fact, led to some interesting fellowships. That's one way that our kinds of institutions can deal with the challenge of continuing to produce great teaching in the world in which we live.

Finally, I think Bob would say that we have a real challenge and, again, he would be picking up on something Richard Smith said, in dealing with budgets. We have taken a good bit of heat, as everybody has, because our tuitions have risen. Although, over a thirty- or a fifty-year period we have not risen significantly in comparison with the cost of living. But people don't have thirty- and fifty-year memories. Ten years is a long time. Otherwise, people would never build houses in Malibu.

Can we go on as we are? I think Bob would say no. We have got to pay more attention to efficiency. We have got to, as Rick Smith suggested, make sure that what we spend money on fits with our strategy. One challenge to trustees is whether you can read the priorities of your institution from the changes in the budget of your institution over five years. Notice I emphasize the changes. If you cannot, there's a problem. That will challenge all of us to find ways to do a better job, not necessarily more, with less. I think that's implicit in what Rick Smith says. I hope that these comments have helped at least underline what I took to be a very challenging and thoughtful talk.

Thank you very much.

Melvin L. Vulgamore, President, Albion College.

Richard M. Smith, Editor-in-Chief, Newsweek *and alumnus, Albion College.*

Richard J. Wood, Chair, GLCA Board of Directors and President, Earlham College.

Robert G. Bottoms: Cultural students and the education of students of color. Clearly, our office has been involved in the GLCA for the past several years and realized that this is a topic that has been much discussed.

When we are together bragging on ourselves, we brag about such things as these. Over the last six years the numbers of African American students studying in our institutions have increased 31%. This is a faster growth at the GLCA schools than at similar colleges in other parts of the country. We can point to, with some pride perhaps, the fact that each GLCA school has at least one admissions officer who is charged with recruiting minority students.

Many of us have taken part in the consortial arrangement working in various inner-city communities together to try to increase enrollment in our institutions. Similarly the numbers of African American faculty in our institutions have increased 53% over the past six years. Half of our schools, the staff has been good enough to tell me, offer majors or minors in African American Studies and I think everybody here affiliated with one of our institutions realizes that we recently received a Ford Foundation Grant to revise general education courses to reflect a broader range of cultural diversity. Those are the kinds of things we say when we brag to ourselves about ourselves. The interest in the subject is keen, but it's also not without its problems—some of which we'll talk about this afternoon.

I felt as those of us who oversee budgets often feel when the staff gave me the numbers that I just shared with you. I noticed that all the numbers were in percentages. That makes some of us nervous. The percentage increases are dramatic. But perhaps far more so than the raw numbers. Perhaps they're less dramatic.

Some of our critics might also say that we spend a lot of the energy attracting students to our campus but what do we do on campus climate issues? How are we dealing with tensions that arise among various cultural groups on our campuses? How, and this is the way Edgar Beckham and I really became acquainted with one another when we were working a few years ago on developing some questions for focus groups, are we dealing with majority students to help them understand what the emphases are in our institutions?

I don't tell jokes like Mr. Bode, but I would share one cartoon that came out. Some of you may have noticed—I know all of you read the *Banner Graphic* in Greencastle, Indiana—it was in last Tuesday's edition. In *Calvin and Hobbes*, some of you may follow that, the young man is behind his desk and he says, "Miss Wormwood, I protest this C grade, that's like saying I only did an average job." Second caption, still behind his desk, "I got 75% of the answers correct and in today's society, doing something 75% right is

Edgar F. Beckham, Program Officer, Ford Foundation

outstanding. If government and industry were 75% competent, we'd be ecstatic." Then came the caption, "I won't stand for this artificial standard of performance. I demand an A for this kind of work." And the last caption read, "I think it's really gross how she drinks Maalox straight from the bottle."

Well, our percentage increases are dramatic, but we'll talk some this afternoon about how we're doing, really, and we have two guests with us. The first speaker will be Edgar Beckham. Edgar is known to many of us. He is a graduate of Wesleyan College in Connecticut. He has an M.A. degree from Yale in German languages. He taught for many years at Wesleyan. He served there as Associate Provost and for seventeen years was Dean of the college. Currently, Edgar is the chairperson at the Connecticut State Board of Education. He serves on the Executive Committee of the Association of American Colleges and, since 1990, has been a program officer at the Ford Foundation working in the very area we'll talk about this afternoon. Edgar oversees the Ford Foundation's grants for graduate fellowships for minority students and guides the Ford Foundation grant program stressing campus diversity and youth community service. Edgar, we welcome you to this conference.

Edgar F. Beckham: It's really a pleasure to be here. I think this is a wonderful occasion to participate in the celebration of the thirtieth anniversary of GLCA, which I consider to be a model of interinstitutional cooperation for higher education in this country. That is a commodity which all of you I'm sure know is very, very difficult to come by and one that is desperately needed, especially in the field that I'll be talking about today, namely, diversity in multicultural education.

About a year ago, I presented a paper to the board of the Ford Foundation on the Foundation's campus-diversity initiative. I felt the way most students do when they are writing a paper, that it was incumbent upon me to define my terms. That's one of the things I learned at Wesleyan long ago. There, as I wrote and wrote and wrote, I found myself more and more reluctant to define terms. Finally, I figured out what my dodge would be, what I could use that might impress the professor.

That dodge was to say why I was not going to define my terms, and that's what I did. I suggested to the Foundation in all seriousness that it should not rush to a definition of diversity. That it should not attempt to tell the world what it, the Ford Foundation, meant by diversity. Instead, what it should do is listen. Listen to the topics that get discussed when notions such as diversity and multicultural education are invoked.

As it turns out, I've been listening to

and participating in conversations about diversity for a long, long time. Maybe just about all my life. What I want to do today is tell you about some of those conversations and how I see those conversations as evolving. I'm going to use three or four lenses to look at these conversations. I say three or four because if I have time, I'm going to add a fourth, though my notes contain only three. I had a notable conversation yesterday and if there is time, I want to say a word or two about it.

The first conversation reflects discussions that I had at Wesleyan. That's Wesleyan University, by the way. We're sort of proud of that name, even though it's a college. My association with Wesleyan goes back over forty years, to 1951 when I arrived there as a freshman. I participated in that institution's engagement of diversity issues over a period of nearly that long. I left Wesleyan for the Ford Foundation in 1990.

The second conversation reflects some discussions at the Ford Foundation through which I will attempt to give you a sense of how the initiative on campus diversity has evolved. I mentioned that one of our latest grants was to the Association of American Colleges. Just about a week or so ago, I participated in some conversations with members of the National Advisory Panel that will be advising that project and I want to say a word or two about the discussions there. And, as I indicated, if I have time I'll say a word or two about yesterday's very interesting discussion.

At Wesleyan in 1951, a school that was single-sex and had about 750 undergraduates, discussions of diversity normally focused on geography. Wesleyan totaled up the number of students, the number of states represented, and the number of foreign countries represented every September. If the number went up, and if it went up in terms of percentages, everyone was very happy. They also evaluated economic diversity. We thought that we were better than Yale for a number of reasons, but one of them was that we had a higher proportion of working-class students from Bristol, Connecticut that Yale did.

So, economic diversity, the larger number of students receiving financial aid, and geographic diversity were the primary topics of discussion. Interestingly enough, even though 10% of Wesleyan students were Jewish, they were not very much a part of the discussion on diversity. Some of us thought that we understood the reason. That 10% was remarkably consistent from year to year. It was so stable that there were a few of us naive students who thought that it might have something to do with manipulation of the numbers, or quota as the term was. That, of course, was denied by the administration, which did very little to cool our suspicion.

> *Diversity has a direct and dramatic impact on every domain of institutional activity . . . unless the institution has a plan for drawing all of those domains into the engagement of diversity, there will be deficits in that engagement that will be problematic.*

Now there were black students at Wesleyan too, but black students weren't part of the discussion of diversity, and we thought we understood the reason there too. You see, there were three black freshmen and one black sophomore. We thought that those low numbers might have cooled the ardor for including African Americans, or Blacks, or Negroes as we were then, in the discussion.

But things changed at Wesleyan radically, and very dramatically, in the 1960s as a result of two momentous events. The first was a decision in the early 60s to recruit black students aggressively. The second was the decision, later in the 60s, to return Wesleyan for the second time to coeducation. It had been coeducational for a period of about forty years in the late nineteenth century and early twentieth century. Those two decisions changed the institution very dramatically over the next several decades. Recruitment of Hispanic students and Asian students followed very quickly. The colloquial nickname for Wesleyan in the 50s when I was a student there was West Tech. This name gave way to a new sobriquet, Diversity University.

There were a number of lessons that Wesleyan learned from this change and I want to mention three of them. One was that the education in diversity had to be experiential. The students had to be there in order for the institution to learn about the implications of diversity. One of my closest associates at Wesleyan, a man whom I consider to be my primary mentor there, once and only once made me very angry when he suggested that Wesleyan perhaps should have waited a bit longer, until it learned more about how to deal with black students in more substantial numbers. I went up to him and, with as much anger as I could muster with that particular person, I said, "Bob, how could you have learned without the students here?" I think Bob saw my point and I think Wesleyan has since seen that point. It has learned that it has to learn through the experience of diversity.

A second lesson that Wesleyan learned was that diversity has a direct and dramatic impact on every domain of institutional activity. Sure, you start out thinking about recruitment, then you think about retention, and of course you have to think about financial aid. There is the curriculum, there is recruitment of faculty, and so forth and so on. But that's not the end of it. There is the office of security, there is the health center, there are student activities, and changes in the way that space is allocated to groups, especially to new groups that no one even knew existed just six months before, and so on and so forth. Every single domain of institutional activity is affected directly and, unless the institution has a plan for drawing all of those domains into the engagement of diversity, there will be deficits in that engagement that will be problematic.

The third lesson that I want to mention that Wesleyan learned is that the engagement of diversity is transformative. Transformative of the institution's own self-understanding. Yes, it becomes a different institution and all its members recognize that it is different. They don't always like it, but what is there that people always like about their institutions? Very little at Wesleyan, I can tell you. There are some people who like the fact that Wesleyan is Wesleyan University, and there are others who don't. There are some who like the fact that there are Ph.D. programs and there are others who don't. There is one thing that everyone wishes by the way, that Wesleyan had more money. There is unanimity on that. But that transformation toward diversification, that profound transformation, is a very important outcome that became very much a part of the discussion at Wesleyan.

Just as I was about to leave Wesleyan, the Ford Foundation actually made a grant to the University for diversity initiative. This happened just before I became an employee of the Ford Foundation. There are rumors around that I influenced it but I really didn't. I have never been successful in convincing people of that.

I was very glad that Wesleyan got the grant and I just want to say one word or two about the evolution of that grant and how it has contributed to the shaping of conversations on diversity. The characteristics of that grant at the outset were pretty routine. There were faculty seminars on diversity and individual projects in which individual faculty would either revamp courses they were already teaching or create new ones.

But then someone asked an interesting question: How diverse or how attentive to diversity is the Wesleyan curriculum currently? It turned out that not only did no one know the answer to the question, but no one had a methodology for finding out. They knew that a simple survey was inadequate, so they came up with an approach that involved a more careful inquiry about courses that seemed to have some relationship to diversity.

They also used computer technology to map the multicultural areas of the Wesleyan curriculum. As they began to do that, they began to appreciate the power of that mapping and the extent to which that computer mapping of those sections of the curriculum actually produced greater, richer access to the curriculum. So they said, obviously, "this is something that we need to do for the entire curriculum." That is what they are currently engaged in and the grant given to Wesleyan by the Ford Foundation is now being used to pursue that curricular mapping project.

Let me move to my work at the Ford Foundation over the last two and a half years. When I got there, the Foundation was making grants of the sort that I described and that it made to Wesleyan. Each one was a discreet project and represented a discrete intervention on the part of the institution related to the topic of diversity.

In the second round of grants, there was a change which at first we thought was rather modest, but we began to understand it better as we got further into it. Instead of inviting institutions to describe projects in proposals, we invited a group of urban commuter institutions to tell us about the history of their engagement of diversity issues. It was on the basis of those histories that we selected the institutions that were candidates for grants. We then invited representatives of the five institutions to come together for a couple of days and then sent them off to write their proposals. We made sure that there was no basis for competition among them by telling them that there was enough money for all of them to receive grants and that the size of the grants was fixed. It's almost like creating a consortium. They began to cooperate with each other and to learn from each. As a result we think that the quality of the proposals was enhanced.

I think the significance of that approach to conversations about diversity lies in the fact that we said to these institutions, "whatever you do, we want you to see it as embedded in your own institutional history; a history which you, of course, will produce." There are some very significant implications of that for the way one proceeds to assess diversity projects. As we continued our grant-making, we realized that we were thinking more and more about strategic considerations, asking the question, "How is a particular intervention embedded in that history and to what extent is that intervention a part of the institution's strategic planning for institutional change, indeed for institutional transformation?" How self-conscious is the institution that it is engaged in the process of institutional transformation?

That's the way our grant-making has developed over the last several months. If we look at the last grant that we made, for instance, to the Association of American Colleges (AAC), that strategy becomes even more apparent. The Association of American Colleges will embark on three initiatives that are interconnected. The first will be the development of a national forum for discussion of diversity issues and especially as those issues intersect with questions regarding American identity, political identity, and cultural identity. The second will involve a series of leadership development institutes that will draw together teams of leaders from institutions that have made a prior commitment to the kind of institutional transformation that I have been referring to. The third project will be the creation of clusters of institutions across the country that will work together on addressing these issues.

It's our hope that, through this series of projects that the AAC is embarking upon, more institutions will be drawn into this enterprise, that they will focus increasingly on those strategic considerations, that they will address institutional transformation, and that they will help each other. As I mentioned, a couple of weeks ago I sat in on what was nearly an abortive first meeting of the advisory panel that will guide the AAC's efforts. The meeting was to be held in Washington, DC and it was to begin on the Sunday after the fateful Saturday on which that very serious storm hit Washington. Fortunately, a number of people, including the chair of that panel, Frank Wong from California, were able to be there and had a very interesting conversation on topics related to diversity.

What I want to do at this point is simply give you the flavor of those discussions with the expectation that you may agree with me that this is a second or third generation of questions regarding diversity; that these are questions which are not yet answered. I'm not going to offer answers to these questions, but suggest that they represent greater sophistication, greater subtlety, greater insight into the process through which institutions engage diversity. For instance, how is the structure of a major program related to its attractiveness to various subgroups within the student population? Does locating advocacy for students of color in the administration, and as often happens in a single location within the administration, tend to produce a uniform institutional response that further marginalizes these groups or runs that risk and diminishes their access to the diversity of resources that are represented by the faculty and the academic departments? If that is the case, and one tries to counter that by decentralizing advocacy for students of color, how does an institution manage that decentralized advocacy?

How can institutions that have been initially successful with diversity hear and listen to the multiple voices that are emerging from within culturally identified groups? When do different groups of students of color organize around their ethnicity? When during their passage through the institution? If there are differences in timing, as some of us suspect there are, what is their,significance? How can departments respond through their major programs to the desire of students of color to have an impact on society, an impact that the students believe will be helpful to their own groups?

We say we want a multicultural curriculum that responds to a multicultural society. How does a multicultural curriculum respond to the multicultural self? How can members of the teaching faculty and members of the student services support staffs collaborate on behalf of enhanced education as they address these sometimes difficult dialogues that are a part of multicultural education? And what problems do these new conversations pose for the assessment of what institutions and foundations are attempting to accomplish? I found those really very exciting questions to hear members of the educational community ask and I hope that the work that the Ford Foundation continues to do in the future will continue to advance those kinds of conversations.

Now yesterday's conversation was also with one of our grantees, the University of Massachusetts at Boston, a representative of one of those urban commuter institutions that I mentioned before. It was a conversation about culture and cultural tradition at an urban commuter institution. One whose students and whose faculty do not live at the institution and, on a daily basis, move away from it. Some people in that institution, through the activities supported by the grant, have discovered an institutional culture in which faculty are turning to each other and saying, "this is the first time in my career at U Mass Boston that I've had this kind of opportunity to engage with my colleagues on topics involving teaching, and enhancing the learning opportunities for our diverse student body." Other such comments were heard and there was the beginning of a kind of longing for additional opportunities for that kind of engagement.

This representative of U Mass Boston asked the Ford Foundation, which thought it was helping the institution discover its diversity, whether, in another round of grant-making, we might help it, through that discovery of its diversity, to discover its community. Well, as some of you who know the way I think about diversity issues will be aware, nothing has happened to me recently that made me happier than having that conversation because it remains my conviction that there is no essential tension between differences and commonality. On the contrary, it is precisely through a refined understanding of and respect for differences that we discover what unites us. So, that's how my conversations have been changing, evolving, and developing in what I hope is a positive way over the years and I'm enjoying it, a lot. Someone asked me recently, "Edgar, how is your life at the Ford Foundation different from your life at Wesleyan?" My answer was, "At the Ford Foundation, I get to think about the same thing every day."

Thank you.

Robert G. Bottoms: Our second speaker this afternoon is John W. Porter. He is a native Hoosier, we discovered, having been born in Ft. Wayne. He earned his bachelor's degree at Albion College, and his master's and Ph.D. degrees in higher education administration from Michigan

Left: Robert G. Bottoms, President, DePauw University
Right: John W. Porter, Chief Executive Officer, Urban Education Alliance, Inc.

State. He has a varied career. He taught public school in Albion and in the Lansing school system. John Porter became the Superintendent of Public Instruction for the State of Michigan in 1969. At that time he was thirty-eight years old. He was not only the youngest state superintendent in the country; he was the first black person to hold this job. He has served as a college president at Eastern Michigan University. He has been the superintendent of public schools in the City of Detroit and he is currently the Chief Executive Officer of the Urban Education Alliance. Mr. Vulgamore would also have me add that he is a trustee of Albion College. Welcome to our session this afternoon.

John W. Porter: I am very pleased to be here this afternoon and to have the opportunity to share the platform with an expert on multicultural issues on American college campuses. This topic, in my view, is the second most important one facing American education today! My remarks are modified from an unpublished article entitled, "Higher Education and the Public Good."

The public and private four-year colleges and universities, as well as the emerging community college systems, have enjoyed unprecedented gratitude from the American public and have been held in high esteem during this last half of the twentieth century.

Over these past four decades, America's public and private colleges have responded in a very noteworthy fashion to the changing American scene.

This praise and position of respect afforded American higher education institutions is well deserved, for it was the private and public colleges that first opened their doors to the returning GIs and to an increasing number of minority students who sought access to a better life through academia.

For those who were GIs from the 1940s, the GI Bill was the gateway to the American Dream and colleges, like the GLCA institutions, rose to the occasion.

For those, like myself, who were the first wave in the 1950s from the Civil Rights era, we too know and appreciate what colleges like the GLCA institutions did to equip us to become integrated into American society.

Throughout the 1960s, '70s and '80s, the public and private colleges have tried diligently to craft programs that would be responsive to the changing times: Affirmative Action, Black Studies, enrichment courses, multicultural classes, and a host of others.

It should be noted that in terms of today's topic, I associate multicultural issues with those incidents that occur on campus which disrupt the education of students. The issues of a multicultural college curriculum is a separate matter.

But the challenge still remains more pressing than ever . . . "How does a private college address multicultural issues and the education of students of color?

The answer I must give you today is— not by the strategies so successfully utilized in the past. Debating multicultural issues in terms of educating students of color within the current context of campus life will not significantly improve conditions.

Simply put, the environment of the urban ghetto, the media portrayal, and the schooling culture of the 1980s and 1990s are such that for a private college to confront multicultural issues in an atmosphere of "business as usual," is to be doomed to failure. The "Rules of Engagement" are much different than thirty years ago. To be effective, the college executive today needs to know if the issues are an extension of previous debate, or a call for altering the culture of the campus. Understanding the "Rules of Engagement" in relationship to multicultural issues on the campus is extremely important.

I would submit to you this afternoon that a continuation of the "good efforts" of the past will not be sufficient to correct the devastating problems now being faced by increasing numbers of younger people in our urban centers. These new issues have only become prominent during the past thirty years, which is why the challenge is so great.

Let me provide you with two examples of what is causing the current multicultural challenges on private college campuses.

EXAMPLE #1 - There are 15,000 school boards in America, 40 million students, and 2.8 million teachers. However, a close examination of those statistics reveals that only 300 school boards are responsible for the education of 35% of the students, hire 35% of the teachers, and, furthermore, educate most of the students of color. That is 2% of the school systems!

EXAMPLE #2 - The City of Detroit had a population of 2 million in 1963 and 65% of the students were white. In 1993, the population is 1 million and 90% of the students are black. That turn around occurred in less than thirty years!

When we attempt to discuss "Multicultural Issues and the Education of Students of Color," we must now conduct such discussions within a different context than the one used in the past, namely the promotion of the Civil Rights agendas. The original intent of the Civil Rights movement was to enact laws and create environments that demonstrated "blacks" could be part of main street U.S.A. The movement was not intended to be sustained until equality would be a reality. When blacks can be elected governor of a southern state, senators, mayors, appointed university presidents, and when blacks can reach high levels of leadership in numerous other endeavors, the movement has succeeded. As a result, I consider the

Although higher education can take credit for much of the exposure of diversity that appears in the television media, the facts are disquieting and compelling behind the "glitter."

movement a contribution of the past.

I have come to this conclusion based upon my classroom teaching experience, national leadership roles, service as State Superintendent of Public Instruction, as a University President and finally, as Superintendent of Schools in Detroit, the seventh largest school district in the nation.

In higher education, we cannot continue to focus our attention on the "funnel process" if America as we know it today is to survive. Nor can we assume that there are an "acceptable set" of multicultural issues to debate on our private college campuses related to students of color. Both of these premises are faulty.

First, in terms of multicultural issues, we now have sufficient unpublished evidence that there exists a cultural self-esteem, as well as a personal self-esteem, within the urban community. For most of us who function effectively in the larger society, these two esteems have been integrated. However, many students of color, functioning in a multicultural, private college setting have learned how to survive by adopting a strong cultural self esteem. Unfortunately, that posture does not always produce the most favorable societal results.

If such a student is deficient in Language Arts, Mathematics and Science, all of the multicultural talk in the world will not enhance his or her personal self-esteem—either on a private college campus or in an urban school setting.

Second, although higher education can take credit for much of the exposure of diversity that appears in the television media, the facts are disquieting and compelling behind the "glitter." One-half of all urban children enter first grade without "readiness" to learn. Fifty percent of the fifth graders in most urban centers are already two or more years behind academically, 40% of all ninth graders fail to satisfactorily progress to the tenth grade, and only 10% of the high school graduates are able to be regularly enrolled in a university or private college.

Statistically, in the Detroit Public Schools in 1988 there were 19,000 ninth graders, the next year there were 12,000 tenth graders, the next year there were 8,500 eleventh graders, and in 1991 when I retired, there were only 6,000 graduates—of which only 600 meet the standards to be regularly enrolled at one of your institutions. Is there any wonder why statistically more black males are enrolled in prison than are enrolled in higher education in America!

This is a shameful truth that must be directly confronted. Regrettably, there are few of us willing to publicly confront the issue head on. I refer you to the basic question of the American education system and ask, "Is public education just?" A private college of 1,500 students that has only fifty students of color is in an untenable position in regard to the topic at hand.

I, for one, do not wish to encourage our public and private colleges to continue to tinker on the edges with debates about multicultural issues for students of color when such institutions are not devoting resources and energy to preparing teachers who can make a difference with those preschool elementary children and middle school youngsters struggling to survive in terms of improving their Language Arts, Mathematics, and Science literacy.

The unrelenting facts of today are that most of the teachers engaged in teaching in such areas are not prepared to make a significant difference for vulnerable students of color and are getting no significant assistance from higher education.

I would offer the observation that I doubt if any of the institutions assembled here today have made such an investment.

This is noteworthy, for the facts are that for every one student of color you attract to campus, there are ten times that many back home influencing and shaping the multicultural agenda that we hope to address on our private college campuses.

My remarks today are not aimed at criticizing the role played by private colleges in the past four decades. Indeed, I suspect these remarks will fall on deaf ears because they call for such a radical campus departure from the past.

However, for these reasons and others, I have suggested to the President that what this nation needs is a National Education Defense Act of 1993. Such an Act would undertake to retrain and provide for the training of an elite corps of classroom teachers capable of altering the educational circumstances I have just described.

This would serve us well on private college campuses in two ways. First, it would deal directly with the personal self-esteem psychic, and second, it could substantially increase the number of students of color who are eligible for college.

We are doomed to become a second class nation if we continue to display on television and in other professional endeavors, those very few of us who made it to the hallowed halls of academia, while denying that for every one of them, there are ten times as many doomed to failure back home. This is why there has emerged two self-esteems and why it will be difficult to engage in any serious discussions of multicultural issues with college students of color.

I have every confidence that these matters will get the attention of those who are in a policy position to make a difference.

I also have confidence that the Great Lakes Colleges Association that has represented private higher education so admirably in the past, will respond to this new set of challenges if provided the encouragement.

Thank you very much.

Robert G. Bottoms, President, DePauw University.

Edgar F. Beckham, Program Officer, Ford Foundation.

John W. Porter, CEO, Urban Education Alliance and former Superintendent, Detroit Public Schools. Mr. Porter also serves as a trustee for Albion College.

COMMENTARY

Michele Tolela Myers: There is something quite wonderful and warm in this gathering of faculty, administrators, and alumni of these twelve small, midwestern colleges. I am grateful to be a part of it. When Carol Guardo asked me to do this "commentary" I said sure, not fully realizing that I would have to face you after a day and a half of some of the most stimulating and cogent discussions about liberal arts education we have heard in a while. I realize now the soup I am in, and hope you will be indulgent as I make these few comments about what struck me as particularly important in our conversation so far.

First, there is the whole idea of celebration. We came together to celebrate three decades of an extraordinary collective story. We are heirs to a tradition uniquely American and to values that are intimately connected to the ideal of the American Dream. Where else but in America do we so earnestly attempt to democratize higher education, and where else but in small liberal arts colleges do we educate so many who will become leaders in our society. In France, for example, two *grandes ecoles* are the source of most of the country's leadership, and precious few of these graduates are first-generation college students or represent a wide range of socio-economic backgrounds. Where else but in these small, residential colleges do we even attempt to develop a sense of community and talk self-consciously about what it takes to build community in a diverse society. Making this kind of personal education available to all those who can benefit from it, regardless of socioeconomic circumstances, is attempted nowhere else but in this country. We should be proud indeed to be part of this story. It is a unique story. It is a successful story. It is an American story.

I realize that in this era of global world views, I may sound off-base with unfashionable patriotic pride. My comments are not intended to sound the patriotic horn, but rather to remind us that if we do not persist or if we fail in our attempt to provide the kind of personal, not mass, education our country's leadership needs and to provide it for all who can benefit from it, regardless of economic circumstances, then we can be almost certain that nowhere else in the world will this be even attempted.

This brings me to my second point. The cost issue and the danger we face in losing our ability to remain a viable option for those who cannot afford our costs. Richard Smith made a comment last night which scared me. "Since most advertisers want to reach only affluent target markets", he said, "some editors are now reporting pressure to cut back on coverage of interest to minorities and low-income readers." Think about this for a moment. Does this apply to us as well? Because most of us here are heavily tuition-dependent, how

Left: Michele Tolela Myers, President, Denison University
Right: Josephine Wright, Professor of Music/Black Studies, The College of Wooster

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many of us are also feeling the pressure to recruit aggressively "full pay" students so we can afford to support larger financial aid budgets? Who among us is not feeling the pressure that financial budget escalation is not sustainable over the long haul. Who among our Board of Trustees has not already started to talk about changing some of the financial aid principles dear to us, such as need blind-admissions and meeting the full needs of all students who qualify for aid? Could we be beginning to rationalize and are we getting on the slippery slope that leads to convincing ourselves that our kind of education is not for everyone anyway?

What scares me is that no middle class family can afford our price. Unless public policy changes significantly, we have to provide aid if we want to keep our colleges a real option for these families. If we don't, we will make our colleges a preserve for the wealthy elite and the experiment will fail. It will fail because there are too many of us for a small number of truly affluent people and some of these colleges will not survive. It will fail because it will be a return to pre-World War II elitism—when mostly, only the children of the white-upper class could afford us. We would be again the higher education version of the exclusive prep schools. I need not say how anachronistic this model is, and how poorly it would prepare students for lives of leadership and service in a diverse society. I also need not emphasize to this group the truly destructive premise that only the affluent should be prepared to lead.

My third and last comment builds on the urgent need to restructure internally to cut costs, to restructure external perceptions that a school is a school is a school, and to convince the public that not all of us should be tarred by the problems and scandals that plague larger institutions.

Tinkering with cost-cutting measures will not be enough if we wish to preserve what makes us unique and still make a real difference in our costs. We need to pursue more radical ideas such as a three-year baccalaureate program, an idea that Fred Starr, Gerhard Casper of Stanford, and a few of us have suggested as a possibility for restructuring.

We cannot afford to be complacent as IBM and other corporate giants have been and assume that we will survive without changing significantly. The challenge is to change without compromising the values that make us a unique American experiment in democratic and individually-centered education.

I am confident that we have the creativity and the dedication to keep these colleges open for young people from the rural and urban midwest, affluent or not, first generation or not, as well as students from across the country and across the globe who find us striving to be an example of what a diverse, fair, and humane community can be.

Michele Tolela Myers, President, Denison University.

SYNOPSIS

The success of the Great Lakes Colleges Association has come as it has addressed issues relating to the role and mission of independent, liberal arts and sciences colleges. Equally important has been the service and educational components of the consortium: the programs and projects that have addressed the needs of faculty, administrators, and staff, and through them the students of the twelve colleges. The second half of the conference was developed for the many peoples of the consortium; these programs reflect the issues and concerns that those who promote student learning both inside and outside of the classroom face in their daily work.

Four programmatic areas were highlighted in the second half of the conference: faculty professional development, international and off-campus education, Women's Studies, and multicultural education and issues. To start the second half of the conference, faculty members who had been involved in these GLCA programs for many years shared their reflections on the importance and value of these programs for themselves and other faculty. Their comments are included in their entirety in these proceedings under the title "Thirty Years of Educational Change—Looking Forward and Looking Back."

Concurrent Sessions

Five concurrent sessions, each organized around one or more of the GLCA program priorities, were included in the conference program. Most of the sessions were highly interactive, with participants learning from each other through sharing of common issues and problems. Participants left the sessions much as they leave a GLCA conference or meeting with (1) an affirmation of the value of the work that they do, (2) new ideas on how to address a teaching or administrative problem, and (3) heightened knowledge and respect for higher education in general, and the independent liberal arts college in particular.

Brief descriptions of each of the programs follow.

From Crossing Borders to Crossing Cultures—International Programs in the Context of Multiculturalism

Over thirty years ago, the small group of college presidents who gathered to consider the idea of an association of colleges had, as a primary goal, the desire to provide more opportunities for students to have an educational experience that carried them to another country and another culture. The first programmatic function of the GLCA was to establish international programs, sponsored by a single college, that students from all of the GLCA colleges could attend as if it were sponsored by their own college. Today, the GLCA International and Off-Campus Education Committee looks for ways to make it possible for more multicultural students to participate in off-campus and international programs and for all students to learn more about living and learning across cultural boundaries, in this country and abroad.

The session was led by international educators from several GLCA campuses. They explained how the "international" experience has changed over the past thirty years and the reasons they believe that international and other off-campus experiences are vital to global education. International educators serve as the bridge between the students and their academic programs and the off-campus and international sites to which students go. They are particularly aware of how students can make use of their global experiences as an integral part of their educational program. The conveners raised issues related to the study abroad experience as an intercultural whole and considered the potential in these programs to help students see connections between their international experience and the multicultural U.S. society.

Presenters were: Joseph Brockington, Associate Director of Foreign Study and Associate Professor of German Language and Literature, Kalamazoo College; Howard Lamson, Professor of Spanish, Earlham College; Patricia O'Maley, Director of International Programs, Earlham College; Michael Vande Berg, Director of Foreign Study; Kalamazoo College; JoAnn deA. Wallace, Director of Antioch Education Abroad, Antioch College.

Active Teaching and Learning—
Why Off-Campus Programs Flourish

This program focused on off-campus study experiences in this country and was a corollary to the international focus of the first program. Two GLCA off-campus centers were featured, the Philadelphia Center and the New York Arts Program. Both programs offer opportunities for students to serve in internships and apprenticeships while taking academic courses that take advantage of the urban setting of the respective programs. The two presenters, Stevens E. Brooks, Executive Director of the GLCA Philadelphia Center, and Alvin Sher, Director of the New York Arts Program, have many years of experience in this kind of experiential education. Thousands of students have had an opportunity to "try-out" their academic learning in an applied setting through these two programs.

Brooks and Sher, along with the moderator for the session, Thomas R. Haugsby, Associate Dean of Faculty and Associate Professor of Cooperative Education at Antioch College, led a discussion about active teaching and learning as the pedagogical foundations for their programs and the special issues that are raised by changing social attitudes about the city.

Roundtable discussion

Breaking the Color Barrier in Higher Education

Small colleges in small midwestern towns have to work hard to have student bodies that reflect the actual demographics of the larger American society. Two of the GLCA colleges, Oberlin and Antioch, represented in this session by Dwight Hollins and Dino Williams, have an historic commitment to African American students. Today, all of the GLCA colleges have programs to assist students of diverse cultural backgrounds to attend college.

This program showcased the Oberlin College Admissions video, narrated by Bill Cosby, which demonstrates how one college worked to create a diverse student body from 1835 to the present and the many contributions Oberlin alumni have made to society. The roundtable discussion addressed current issues of campus climate for diverse students in college communities and engaged participants in activities which illuminated how differences among community members are assets.

The presenters were Dwight Hollins, Assistant Director of Admissions and Coordinator of Multicultural Admissions, Oberlin College and Dino Williams, Assistant Professor of Cooperative Education, Antioch University. Carol Lasser, Associate Dean of the College, Oberlin College, moderated the session.

Fostering Growth as Teachers and Learners

As part of the GLCA Faculty Development Program, a summer workshop on course design and teaching has been held for sixteen years. Perhaps the longest running summer teaching workshop in the country, over 400 faculty have participated in the program. In this conference session, staff for the summer workshop (all classroom teachers) involved the participants in a session similar to a portion of the summer workshop. In the session, faculty and administrators were asked to think about a course they were teaching or an educational design that they were working on. In a small group setting, each told of a teaching/learning experience that had a multicultural focus. As the session came to a close, the participants drew common themes about teaching from their individual accounts.

Conveners for the session were: Deborah Butler, Wabash College; Jane Dickie, Hope College; Dave Finster, Wittenberg University; Peter Frederick, Wabash College; Dianne P. Guenin-Lelle, Albion College; Terry Kershaw, The College of Wooster; Larry Lovell-Troy, Millikin University; Oliver Loud, Antioch College; Katherine P. Price, DePauw University; Keith Ward, Denison University.

Building Community and Communities in a Residential College

The residential college offers a unique educational opportunity—the opportunity to create a living-learning environment. While many larger colleges and universities are experimenting with this educational concept, most liberal arts colleges have been residential centers of community since their founding. Even with this history, difficult issues of community life often present themselves. The panelists discussed programs at their own institutions that promote learning about community.

Questions raised included: Where does the responsibility for teaching about and maintaining community life lie? What are the variety of ways that liberal arts colleges structure community life? What are the implications for community life of the increasing diversity of both students and faculty?

Donald J. Omahan, Vice President and Dean for Student Affairs at Albion College moderated the session. Panelists were: Charles J. Morris, Provost, Denison University; R. Eugene Rice, Vice President and Dean of the Faculty, Antioch College; Anne H. Wright, Dean of Student Development, Earlham College.

Plenary Session

Of the four program areas addressed in the second half of the conference, the multicultural education initiative is the most recent. The theme was highlighted at the conference through several avenues, including a major address by Manning Marable, a nationally-known African American Studies scholar and an alumnus of Earlham College. At the time of his presentation, he was Professor of Political Science and History and Director of the Center for Studies of Ethnicity and Race in America at the University of Colorado. He now holds a similar position at Columbia University. His speech, *Multicultural Education and Its Challenges for the Future of Higher Education*, is included in these proceedings.

Workshops

Several workshops were organized around themes of teaching and learning. A description of these workshops follows. A presentation from one of the workshops, *The Liberal Arts College: An Enduring American Success Story*, by Jacob E. Nyenhuis, Provost at Hope College, is included in this volume.

Alternative Approaches to Teaching Diversity

The curriculum has been a continually evolving vehicle for the transmission of knowledge. The discussion of cultural diversity as reflected in the college curriculum is often emotional as various assumptions about culture, learning and teaching are presented. In this session, different approaches to teaching about diversity were highlighted by faculty and administrators from selected GLCA colleges.

The presentations became mini-case studies of the politics of curriculum development. As one of the panelists, Jewel

Graham, a retired professor of social work at Antioch College and former International President of the YWCA said, "I have come to the conclusion that any academic program is dependent to a large degree on the interests and commitments of the faculty implementing that program day by day, class by class, committee by committee. It happens, or doesn't happen, because of a multiplicity of small decisions made out of the vested interests of the people making them." As the case studies unfolded, the differences in how faculties shape the curriculum became evident.

Conveners for the session were Lisa Ransdell, Director of Affirmative Action and Women's Programs, Denison University and Bonita Washington-Lacey, Associate Dean for Minority Affairs, Earlham College. Panelists were Phyllis Boanes, Associate Professor of History and Director, African and African American Studies, Earlham College; Alfredo Gonzales, Assistant Provost, Hope College; Jewel Graham, Professor of Social Work (emeritus), Antioch College; and Akwasi P. Osei, Visiting Assistant Professor of Black Studies, The College of Wooster.

Teaching to the Challenges of Everyday Life

In the classroom of today, difficult topics arise spontaneously or by design. Faculty and students become risk-takers as they struggle to integrate intellectual and emotional responses to problem-solving and decision-making, regarding issues such as AIDS, sexual identity, racism, and violence. The presenters each described a classroom situation that involved an emotional response from themselves or from their students and how they integrated these responses into the intellectual content of the class.

Conveners for the session were Laurie Churchill, Assistant Professor of Humanities-Classics and Women's Studies, Ohio Wesleyan University and Keith Ward, Director of the First-Year Program, Denison University. Presenters included Robert Bennett, Kenyon College; Jane Dickie, Hope College; Laurie Finke, Kenyon College; and Stuart Lord, DePauw University.

Faculty Roles in Confronting Institutional Challenges

Marigene Arnold, Kalamazoo College, and Susan Figge, The College of Wooster, convened this discussion on the leadership responsibilities called for from faculty in response to the challenges currently facing institutions of higher education. Issues discussed included: How will these challenges affect who the faculty are and what and how they teach? What kinds of faculty leadership will liberal art and sciences need now and in the future? Where will this leadership come from?

Closing Plenary

To close the conference, five people, representing the variety of GLCA constituencies, were asked to reflect on an aspect of the conference that they would carry away with them. Their remarks are included in these proceedings.

While the programs of music and art that were presented to the conference participants cannot be included in this volume, their contribution to the conference was significant. W. Bing Davis, Chair of the Art Department at Central State University and an alumnus of DePauw University, exhibited several of his works, gave a gallery talk, and presented a multimedia program designed to enhance the understanding and appreciation of cultural diversity. The program was titled *Adornment as Art and Culture*. The Earlham College Gospel Revelations, under the direction of Aaron Stevens and Robert Hunter, gave a concert for the conference participants. Gospel Revelations includes students and faculty of Earlham College and residents of Richmond, Indiana. Also participating in the program were students from DePauw University's School of Music, who performed piano works by Mozart and Haydn. The students were Pamela Wellsand and John Clodfelter.

THIRTY YEARS OF EDUCATIONAL CHANGE—LOOKING FORWARD AND LOOKING BACK

Paul C. McKinney: Good morning. We want to look back, and by looking back this morning, to look toward the future. I think the GLCA has grown because we have been a consortium of creative ability. We have been pioneers in several different areas which our speakers are going to address this morning. We have a great spirit of collegiality in the GLCA. A part of that great spirit of collegiality is that we have conversation about important issues. We also come together to work out those issues and to work as a consortium. The idea of a cluster for some is a modern idea, but for GLCA that's been an idea that's now thirty years old. So our point this morning, after our speakers have spoken, is for us to have that conversation. I hope it will be a conversation about the future of the GLCA. The landscape of the past is the ground for the shape of the future. I hope we can begin that future after our conversation this morning.

Let me introduce our distinguished panel. First of all, Peter Frederick, professor of history at Wabash College is here. I am reminded that he has a doctor of humane letters in teaching from Albion College, the first of the colleges in the GLCA. Gail Griffin, associate professor of English and coordinator of women's studies is from Kalamazoo College. I want to call your attention to Gail's new book, *Calling: Essay on Teaching and the Mother Tongue*. Neil Sobania, professor of history and director of international education at Hope College, and Yvonne Williams, professor of Black Studies and political science and a fellow dean of the faculty at the college of Wooster are also here with us this morning. I'm going to ask our panel to speak in the following order, first Peter Frederick will lead us off, then Gail Griffin, followed by Yvonne Williams and finally, then, by Neil Sobania.

Peter Frederick: I really wanted to use this time to look backward as a historian. To just imagine and think about some images from the faculty development program that goes back to 1973 or 1974, some nineteen or twenty years ago. There are some images that I have and some stories that I want to tell about this faculty development program.

The GLCA program, was founded nineteen years ago this month in 1974, with a $404,000 grant funded by the Lilly Endowment. The image and the story that I keep going back to was an Academic Council meeting held at Houston Woods in April of 1974. The acting GLCA president, Larry Barrett, who I'm delighted is here, gathered together I guess what was defined as an Academic Council. I think he asked each Dean to name sort of the young hot-head, the young person on your faculty, the young Turk with lots of ideas to this council. It didn't matter whether they were any good or not, just as long as

Dr. Laurence Barrett, Professor of English, Emeritus, Kalamazoo College, and former President, GLCA

each had a lot of ideas to bring together into a group and could think about a new direction for GLCA.

At that time, GLCA was involved with student programming and international programming, but nothing in particular for on-campus and faculty programs. The council was a group of young people full of ideas: Steve Scholl, Jim Cooper, Peter Haveholm, Jim Cook, Gordon Thompson, Herb Dersham, myself, and others. We submitted this grant to Lilly, and here is the purpose, for more effective teaching, learning, and for professional development of faculty. We were at Houston Woods, to get the needed approval of the Deans Council and Academic Council that were meeting there.

This was absolutely new territory for me. We went into the meeting first and made our eager proposal; we hadn't yet quite heard from Lilly, though we would get the positive approval two months later. But we also needed approval from our colleagues in the Deans Council and faculty. We were not, how shall I put it, we were not unarrogant about the way in which we presented the need, and our excitement over our own ideas and program. They essentially refused us a quick approval and sent us out of the room, wanting to discuss it further. As ex-civil rights workers and anti-Vietnam War activists, this was not an unusual experience for us, so we went back into the other room and waited there. Meanwhile, Larry Barrett was going back and forth between rooms.

The list of those in the other room included: Evan Farber, Dick Rosser, Irwin Abrams, Lou Brakeman, Jim Cook, Mel Vulgamore, Bruce Haywood, Sheldon Wettack, Vic Powell, and Fred Cropp. It was quite a distinguished group in that room making the decision after they sent us out to cool our heels. Larry Barrett, and I only have half the story, was telling us, "Look, go back in, it's an anthropological dance, it's all you have to do, go in there and dance their dance." I heard later that he was in the other room saying, "I've got a bunch of hotheads out here, you know, from the 60s."

Sitting in the room where we were waiting, cooling our heels, was this young kid. He was just sitting there very quietly while we were self-righteously declaring our excellence, the importance of our ideas and our program, and what fools they were in that room. Finally, I turned to this young kid and said, "Hi, I'm Peter Frederick, are you a graduate student studying this program?" He said, "No, I'm Jon Fuller, the new president of GLCA."

That was the first mistake of many in the GLCA program that the Lilly Endowment funded and founded. Over two summers and two years, from '74 to '76, we did workshops at Albion, Winona in Minnesota, and the fancy Dodge

Mansion, or Meadowbrook Lodge, north of Detroit. During those workshops we discussed instructional development, personal development, and institutional development. During one workshop Lou Brakeman led us through a simulation of Save U., an imaginary perfect liberal arts college in the year 2000, and its counterpart Straight U., which was the traditional model.

Many of you were there in those years and know that we made every mistake in the book. A big mistake was bringing in the Cleveland Gestalt Institute people. Because the Gestalt stuff was too touchy-feely, we got embroiled with issues of sexism, power, control and Gail Sheehy's *Passages*. Some of us have very wonderful memories and learning from that experience and others don't. There was more power lines, drawing more personal development, and more life planning than many in that group were ready for.

Another big mistake I think we made in those early years was planting the idea that this was a program for faculty who were deficient, rather than for already good teachers who were trying and seeking to become better. It was not our intention to present the program this way. This misunderstanding occurred partly in the ears of the recipients and partly in our own naivete and greenness. That was an idea that has died, but died hard, in some GLCA colleges. In some instances, I think we still struggle with it. Let me correct that record once more. The GLCA faculty development program has always been for excellent teachers who, in their excellence, want to become even better. They come together to reaffirm, confirm, and support each other in doing that.

Out of those workshops, we distilled what worked best. We made many, many mistakes, and insensitive ones, and even hurt some people in those early years. However, the initial grant, in that trial period, did what a Lilly, what any endowment plan should do, and that was to give some young people a chance to learn from their mistakes. I think we did. It was from that initial grant that we distilled: the Course Design and Teaching Workshop; plus all those various summer programs; plus the ones on-campus; the whole variety of Earlham and DePauw models; teaching and learning committees; release time consultants; and the many different models and programs of faculty development that take place on campuses, as well as on weekends, elsewhere.

I just want to conclude by reflecting in a couple more images about the summer program. While studying course design and teaching from the Cleveland Gestalt people, we heard, learned, and experienced microteaching. We've been doing microteaching now for seventeen summers. It is a very powerful bonding experience for faculty in a small supportive group to

The personal, institutional, and professional career dimensions are always there beneath and behind that faculty member struggling to teach better or to help students interact with each other and with the material more effectively.

try slices of teaching, getting constructive and supportive feedback from their peers, and growing from that with and without the use of video.

The Course Design and Teaching Workshop is without question, the longest running, most successful faculty teaching development program in the country. I've been saying this for several years. I say it at national forums at various times and no one disputes it at all. Seventeen years is a long time. The average life of a lot of the programs that began in the mid-70s was three years. Some lasted seven years, eight to ten years at most. Seventeen years is exceptional. In the last two years, we've doubled the number of workshops, we now do two a summer. I added up all the participants, including the original Lilly years, and there have been almost 500 people who've been faculty members or who've been part of the GLCA Course Design and Teaching Workshops and the original workshops. Over 300 of those 500 come from the twelve GLCA colleges, which is a considerable number. They have ranged in any given year from faculty in their first year, who testify later as to how crucial and life-forming it has been for them, to Oliver Loud, our beloved staff member for all these years.

A second image. Early in the course design years, in 1978 or 1979, a man about age fifty was teaching in this powerful microteaching format. He had just given a five to six minute lecture in his coldly analytical, rather dull way. We were watching him on the screen in the replay and I was watching his face as he watched himself teach in this five to six minute slice. As he finished, I saw his eyes looking at the image of himself teaching. When I asked him to describe the teacher he saw, tears came out and ran down his cheeks. He said, "He's cold and distant." He said, "I wouldn't want to take a course from that man." Notice he referred to a third person. The imaging was a distancing process. That was a formative, changing moment for him. He is now and has continued to be for the last fifteen years, a highly innovative, interactive, experimental teacher and, in fact, is the driving force for a whole new GLCA south program at the Associated Colleges of the South, who are beginning this summer with a workshop based and modeled entirely on this one.

Another image that I must mention to this group is of Nan Nowick of Denison, one of the original fellows, a term that always amused her in the original Lilly program. Nan, who founded and taught us all about reticent students, always claimed she was one once. Nan, in the 1986 or 1987 workshop at Albion, was doing the traditional session she always did on the reticent student, their difficulty speaking in class, and was telling us all about her work with them. Nan said, as she usually did, that a lot of faculty members were once reticent students and that's why a lot of us became faculty members. We were running out of time, which was always the case, and Nan said, "Those of you who want to continue this discussion come on up after." I was sitting in the corner watching and two-thirds to three-fourths of the room, most of the men, went up to Nan afterwards and wanted to continue talking about their own reticence.

What Nan taught us was just another reflection. That the original idea was to combine holistically instructional, institutional, professional, and personal development. And, that you can't just study one thing, teaching techniques, because they're embedded in context. They're embedded in institutional culture. They're embedded in personality. What Nan really taught us through that reticent program, about our students and about ourselves, was how as teachers we deal with the whole person. That the personal, institutional, and professional career dimensions are always there beneath and behind that faculty member struggling to teach better or to help students interact with each other and with the material more effectively.

That was an original conception of that Lilly program. Although we focus on course design and active learning strategies in the summer workshop, that holistic notion of the faculty member is one that I think we've preserved. It continues as a fundamental, underlying principle for the program even today.

The final image I close with is, just simply, my experiences last year at Kenyon and Wooster. I see an evolving and growing staff—full-time teachers at GLCA and other small liberal arts college—Kit Price, Larry Lovell-Troy, Dave Finster, Nancy Taylor, Terry Kershaw, Dianne Guenin-Lille, Jane Dickie, and Deborah Butler. I see them, one after another, take turns leading the workshop with consummate poise, skill, confidence and sensitivity. We've come a long way from the awkward, bumbling mistakes of Peter and Steve in 1975-76, and so has faculty development.

The genius of the GLCA faculty development program has been the development of different models on different campuses, reflecting institutional culture and style; and, in the summer workshop, the way it has evolved and changed, yet stayed fundamentally the same in its core ethical vision for higher education. I'd say that the effort born nineteen years ago has ended up doing what was originally intended: to improve the quality of teaching and learning in GLCA colleges, and, in a time of retrenchment (then and now, again), to help faculty renew themselves professionally. The Lilly Endowment has every reason to be enormously pleased with its investment.

Gail B. Griffin: I'm not sure I'm going to answer the questions that I was supposed to address this morning, but I will talk about the GLCA Women's Studies program, past, present, and future as it looks through my particular eyes.

First of all, what I remember is that I am *not* one of the founding mothers of GLCA Women's Studies. I know who those illustrious sisters were; some of them are here today, most of them are not. I ask all of their spirits to smile on me and to cut me some slack.

What I remember most is that we were outlaws. I remember the constant sense of subversiveness and danger, of marginality and illegitimacy, of working without a net, and of being under suspicion. We were *on the edge* in all senses of that expression. I remember thinking of "the program" as consisting mostly of the constant, personal energies of thirteen or so women, untenured, highly overcommitted, who simply couldn't *be* without this connection.

I remember committee meetings where we drank Carlo Rossi, ate in college cafeterias, and slept in sleeping bags or on the beds of the children of women colleagues or of the committee member hosting the meeting. I remember the occasional thrill of staying at a motel and eating at a restaurant, the Warm Friend Motel is the one I remember the most clearly. I remember the meeting with the Deans at Marigold Lodge at Hope, after which the Deans stayed at Marigold Lodge and the Women's Studies committee hauled their stuff into dorm rooms. I remember that committee meetings were rife with drama high and low. The personal was indeed political but vice versa too. The political was very personal.

I remember tough, unrelenting struggles to stay alive—to keep on keeping on. I remember watching Jon Fuller, short-haired, button-down southern conservative that he was, watching us ever so closely with those narrow, hooded, astute eyes of his, and slowly, quietly putting his considerable weight behind a program that he couldn't have agreed with on very many levels. But I remember some tough negotiating in the process. I remember in particular the intense committee meetings leading up to our bid for "hard money" from the GLCA. This was the moment when Women's Studies went legit or died. I remember being yanked into service to write up the proposal to the Board, because Lisa Godfrey knew I could write, and feeling that finally I could be useful. I remember being in on the first (and only) conference call of my life to make final revisions on this proposal. And I remember Lisa calling me to say that the Board had voted and we'd been funded. Twelve men —not unlike the Supreme Court at the time, not unlike the Apostles—had made us, a dozen or so junior faculty women plus our coordinator—legitimate. It was a brave day.

At the heart of our conversations then were the issues that have now moved to the center of academic discussion: racism; sexual harassment and assault; classroom climate; progressive pedagogies; multicultural curricula; policies and practices that affect women throughout institutions; hiring, tenure, retention.

I remember "The Conference." (If you have to ask "What conference?", you weren't there.) I remember planning meetings where sessions were put together by moving scraps of paper around on a long table, late into the night. I remember the weeks of work that went into organizing one's campus contingent. I remember the Geneva Center, sitting out there in the Indiana countryside, with its paper bathmats and its pictures of Jesus made out of dried beans. I remember Bernice Johnson Reagon and women of the Calabash, Peggy McIntosh and Elizabeth Minnich. I remember those November weekends as worlds apart, where we laughed, fought, cried, drank and smoked, massaged shoulders, made alliances, and spoke of our confusion, anger, and enlightenment to people who actually understood what we were talking about and made us feel less alone.

And I remember our steadfast refusal to define ourselves as solely a "faculty development" program or a "curricular" program, our refusal to respect the boundaries that traditionally divide up campuses. At the heart of our conversations then were the issues that have now moved to the center of academic discussion: racism; sexual harassment and assault; classroom climate; progressive pedagogies; multicultural curricula; policies and practices that affect women throughout institutions; hiring, tenure, retention . . . .

Well, those are my three choruses of "The Way We Were." I was supposed to tell you what we expected the program to become. What we hoped it would become was, first, *legit*: funded and coordinated through the GLCA; and then we hoped it would become as wide-ranging, inclusive, and responsive a program as it could be, in terms of what we defined as "Women's Studies." It became both of those things, I think. I personally expected that we would always be embattled. But I think we expected that if we got our funding and our half-time coordinator, and if the women who came after us were properly "raised up," as Lisa Godfrey used to say, the program would thrive as a source of energy, expertise, support, security, and sanity for women in the GLCA as long as there was a GLCA, and a model of cooperative consortial programming for the academic world.

So what did we become?

On one level, it appears to me that Women's Studies—GLCA and otherwise—has become terribly legitimate. There are coordinators, committees, or programs on all our campuses and courses proliferate. There's nothing renegade or outlaw about us, to the naked eye. Our dealings with the powers that be at our institutions or at the GLCA office are very different. Hell, some of us *are* the powers that be. We stay at motels, and at last fall's committee meeting, by God, we *all* stayed at the Marigold

Lodge. We drink nicer wine and we eat nice Ethiopian food. And, as I said, many of our original concerns have entered the national spotlight.

So why is this woman not smiling?

Well, for starters, she worries about the next GLCA Women's Studies conference. When we decided as a committee to forego annual conferences because they had become so unwieldy and time-consuming, we opted for bi-annual conferences, with smaller, discipline- or issue-focused conferences in intervening years. But I truly wonder if we will ever have another big conference. If we don't, I wonder what could possibly replace it, to serve its many functions: galvanizing student and new faculty interest in Women's Studies, renewing older faculty, shattering the class system on which campuses operate, forging remarkable student-faculty relationships, generating conversations between colleagues that simply never take place on campus.

And then there's the fact that we have no GLCA Women's Studies coordinator. We have remarkable women in the GLCA office, working on our behalf, but we do not have that coordinator we worked so hard for, and that means a net loss for the program.

Somewhere I hear the argument being made that my first observation explains my second: that this "stability" we seem to have achieved signifies that we no longer need as much consortial connection, programming, or coordination. This explanation worries me. Because I look around at the women on my campus and wonder what nexus, what matrix is going to serve them as GLCA Women's Studies served me. I don't believe that their need for such a matrix has disappeared. I know mine hasn't. The GLCA Women's Studies connection was one terrific faculty retention device. I would wager that a lot of extremely important GLCA faculty who are now regarded as central on their campuses would say the same. I would bet that it helped keep Jane Dickie at Hope, and Brenda Bankhart, God bless her, at Wabash, and Marigene Arnold at Kalamazoo. I *know* it is one of the things that kept Gail Griffin at Kalamazoo, and kept her sane there—though there may be some debate about that latter claim.

I also worry that "legitimacy" or "stability" means we stop worrying about it. What I know for sure is that if some woman or women don't make women's concerns and needs primary, they don't get addressed.

And I worry about this trend toward reabsorption by the campuses. To me, this is analogous to reabsorption of Women's Studies by departments or by disciplines. If the net result is that we are absorbed back into existing structures, we have not transformed the academy.

And yet, I know on some level we

> *I hope that the critical discussions of multiculturalism on our campuses will not obscure or muffle the dimension of gender, as discussions of gender have traditionally obscured differences of race and culture.*

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have. I see and feel the difference everywhere, daily. As to what will happen to the program in the future, I think that depends a lot on the GLCA leadership and on the composition of the Women's Studies committee. Let me tell you instead what I hope.

I hope that the Women's Studies committee will continue to represent a convening of some of the smartest, angriest, funniest, most creative women in academe. I hope that it negotiates some kind of coordination from the GLCA office that can implement the pioneering kind of projects for which the program became nationally famous. I hope it finds ways to make our colleges satisfying and healthy places for new women faculty, especially women of color. I hope that it continues to defy boundaries.

I hope that the critical discussions of multiculturalism on our campuses will not obscure or muffle the dimension of gender, as discussions of gender have traditionally obscured differences of race and culture. This will require a stretch on the part of the traditional academic mind, which has difficulty sustaining multiple truths, multiple perspectives, and multiple but very similar demands for change.

I hope that the Women's Studies committee, which with two exceptions has always been white, will look to Bernice Johnson Reagon's essay on coalition building and will seek to pursue cooperative projects with those other GLCA groups who are fighting the good fight to liberate and humanize our curricula, our campuses, our students, and ourselves.

I hope that Women's Studies will not be swallowed up by gender studies in the name of "equity." This is not progress; this is history repeating itself. But I do hope the GLCA will make resources available to help the men of the consortium begin to study themselves, their traditions, and their impact on our campuses and on the lives of the women there.

In the spring term, which has just started at Kalamazoo, I teach two women's studies courses simultaneously. In just the first three days I have seen, felt, and heard the *hunger* of young women in search of an understanding of themselves, their history, their world, and some sense of how to survive in it. I hope the GLCA continues to help us feed them.

Yvonne C. Williams: What will happen here today is my attempt to recall some of the highlights of the beginnings and the development of Black Studies within the consortium. I did want to acknowledge, however, that this is a group effort. I'm not going to name names because I know I'll forget some, but so many contributed to what I have to say. The push to establish Black Studies on our campuses began on several campuses simultaneously. It began primarily with groups of students who

Black Studies began primarily with groups of students who were demanding that they be included in the curriculum, not as icons or afterthoughts, but as an integral part of the intellectual endeavor in which we are engaged.

were demanding that they be included in the curriculum, not as icons or afterthoughts, but as an integral part of the intellectual endeavor in which we are engaged. At Wooster, supportive faculty, white faculty members as well as black, began offering individual courses as early as 1968. That was the same year in which Black Studies courses were introduced in the same manner at Denison. In 1969 Wabash joined this parade of progress with the establishment of the Malcolm X Institute under the direction of Horace Turner, who is still there.

In those days there was a much more tangible link between cultural initiatives and academic ones. Many campuses were moving ahead, but it seems that Denison and Wooster were the earliest to establish viable academic programs in Black Studies. On both campuses, this took the shape of interdisciplinary programs and, I might add, the programs at both of those campuses are still healthy and thriving. Not long afterward, Oberlin also developed a full-fledged interdisciplinary program in Black Studies which has become a department. I believe it is the only department that exists in the GLCA. On other GLCA campuses, efforts were underway to at least develop courses where the barriers to programs or departments were too great to overcome. Each of our campuses was struggling with its own version of moving squarely into the twentieth century in terms of curriculum, as were institutions across the country. It was a time of awakening and development.

Most of these efforts were spearheaded primarily by newly conscious students supported by a few committed faculty, black and white. Some campuses, of course, moved forward at a faster pace than others. Wooster formalized its interdisciplinary program in 1973 when its first director of Black Studies was hired, as the Black Studies curriculum was designed, and as the major was established. We have been graduating students with a Black Studies major from Wooster ever since. In the same year, Denison established its famous diversity requirement. It became a model for which other campuses strove to achieve. This year, as Denison recognizes the twentieth anniversary of that requirement, Albion's faculty, I understand, has voted to institute such a requirement. Progress is still occurring.

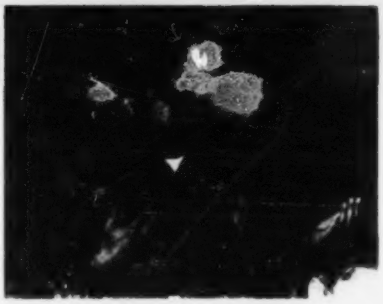
The first formally structured effort to recognize the emergence of Black Studies in the consortium was the 1978 conference held at Denison. This effort was stimulated by Jon Fuller and implemented primarily by Charles Henry who, incidentally, is just beginning his term as Chair of the National Council of Black Studies. I don't know how the rest of you feel about that, but I think that's a coup for the GLCA. Charles left Denison to go to Berkeley but we still claim him. And of course, he had the help of others. Again, I think it's dangerous to mention names, but I do recall that Eric Fehardo from The College of Wooster and Provost Woolson of Ohio Wesleyan, and of course Lou Brakeman all had some input into that effort.

The cooperative effort between schools and between faculty and administrators which characterize that early effort continues to be a key element in the way Black Studies functions today. The result of that conference was the formation of a very informal and loosely organized group whose purpose was to evaluate the possibilities for increasing the presence of Black Studies on our campuses as well as improving the quality of life for black students.

We continue to hold conferences around the circuit, some more successful than others. In 1983, The College of Wooster hosted a national symposium to celebrate the tenth anniversary of its Black Studies program. Again Jon Fuller lent support from the GLCA for this event and there are some persons here in this room who were present there on that occasion as well as many of the other conferences that we held. Those conferences have been the life blood of that group because it is at those gatherings where we reaffirmed, where we rejuvenated and got the energy to go back to our own individual campuses and carry on the struggle. The struggle does continue and, unfortunately, it continues to be a struggle.

There were conferences held in 1984 and in 1986 with student life as much a concern as academic structure. The '86 conference was the first one since 1978 with such a wide spectrum of the campus community present. There were top administrators there as well as our faculty, all of whom heard Herman Blake and Jenella Butler make cogent presentations. Following that conference, the GLCA Board of Directors authorized the formation of a task force to . . . I'm not sure what they were charged with. But I do know that they did a sort of multicultural assessment compiling information about what was happening on our various campuses.

From that meeting also emerged a multicultural admissions committee, which was sort of the other arm to focus on the recruitment of minority students to our campuses. The Board of Directors, acting on this group's recommendation, established the position of part-time coordinator, a position in which Bonita Washington-Lacey began serving in 1988. Through that position, we really began to coalesce and we have held a series of conferences since then: 1989 at Wooster; the fall of '89 at Hope; 1991 in Kenyon; and 1992 at DePauw. You have to remember there are very few of us. There are certainly more of us within the GLCA than there were twenty years ago, but there are still very few of us. It takes an awful lot of energy



Terry Kershaw, Chair/Associate Professor of Sociology, The College of Wooster

and some folks do get burned out.

The history of Black Studies in the GLCA is complex. What we were trying to do despite the complexity of the history was to do something very simple. To establish within the parameters of the academy a non-traditional curriculum, to correct what many of us felt was an unconscionable omission, and to include in that curriculum that which had been excluded.

Jeanine Elliott said to me when she asked me to do this, "We're going to be telling stories." If I could really follow that directive and tell the story in a less formal way, I would be following the cultural tradition, because that's what the African tradition is all about. Telling stories. Another part of that tradition is a communalism. Mind you, I did not say communism. A communalism. Which means a sharing and a support. That certainly has occurred in our growth and development in the GLCA. There it has been characterized by persistence and by support. We were sometimes in very lonely places, but it was helpful for us to know that someone else was out there.

There were along the way touch points and links with other things happening in the GLCA. Certainly we had some links at times with Women's Studies. Actually, there are those who will admit that what happened in Black Studies became the model for Women's Studies. They were able to muster their resources in the ways in which Gail Griffin has outlined. We have sometimes traveled the road together, sometimes we have taken different roads. I think the highlight of our cooperation is what occurred at Denison, and I do want to emphasize that, where there was a cooperative effort between Women's Studies and Black Studies to establish a requirement in diversity, a graduation requirement in diversity. I think we might say Black Studies sought to enrich the curriculum, and the goal of Women's Studies was to transform the academy. Maybe we did a little bit of both along the way.

The challenges that were there for us in the beginning are still there. One reason I can't just not acknowledge Women's Studies is because some of the energy that I have fed into Black Studies came along with my introduction into Women's Studies, although Black Studies has always been a kind of priority. We are still like Sisyphus pushing that rock up the hill. There are the naysayers, skeptics, and the guardians of the resources who are unwilling to concede that this is one of the best ways of utilizing the resources, if we are looking toward the future.

What we must face is that the question of multiculturalism is moot. Look around. The very fact that we are here, both on our campuses and beyond that, the very fact that we are collectively concerned about the issue means that it has some credence. The survival of our institutions really depends on how open we are going to be to this issue, because that's where you are going to have to get your students. And, you're going to have to be concerned about how they accept what we have to offer in the academy.

What does the future hold for us? I've been accused of being a pessimist. Not at all. If that were so I'd have given up long ago, and I'm far from giving up. But I do confess to being pragmatic, rather than idealistic. And I posit that while the immediate future may look a little bleak, I remind you that we are survivors, that we will endure. And, that Black Studies will continue to be the model for academic development as it has been in the past. There will be others who will seek to be included and we must find ways of doing that without destroying what has gone before, by defining ways to build on the foundation that we have. Actually, Black Studies becomes the metaphor for the academy. I think you do perceive that we're not going away. We in the academy must go somewhere and it is my feeling that we are going to go together.

As for the future, you have to remember that Black Studies is not just for black folks. It is not just for black students. What we bring to the academy in riches, benefits us all and I urge you to take advantage of that. We are not entirely in control of the future. We may lay the groundwork, we may present the blueprint, but it's going to take all of us to execute it. Let me ask you a question. When was the last time a black person was tenured on your campuses? When was the last time a black person was hired on your faculty who wasn't associated with Black Studies? These are important questions for you to consider. If progress is to be made, it will be made in the GLCA. You will remain on the cutting edge as you have been in the past. It is only here that we have been able to accomplish some of our goals in the way in which we have chosen. Nevertheless, I am called upon to recall Robert Frost, we have miles to go before we sleep.

I also want to acknowledge the level of collegiality and to use Bonita Washington-Lacey's term of yesterday, stability within which most of us operate on our campuses and in this consortium. Liberal arts education as we know it in the GLCA is doing what it was intended to do. It is pushing back the barriers. The need is still there but we're going to keep putting one foot in front of the other and I think we'll get where we want to go. Thank you.

Neal W. Sobania: I've been asked to reflect on the GLCA's involvement in International Education. It's a pity there can be only one such reflection this morning because there are others here from whom it would have been appropriate for us to hear as well. I do, however, want to single out two who are here, Irwin Abrams and Paula Spier, for each one represents, as it were, a different strand of my own international education. Irwin Abrams represents my first overseas study experience. In 1966, he was the director of the second international seminar to Yugoslavia. Eighteen GLCA students and three faculty members in political science, history, economics, and sociology went off to Yugoslavia. I think there were two more student seminars after that. It then switched over to a faculty development seminar and there may indeed be some of you present in the room who were part of that. One of the real strengths of that program was that it was truly an exchange of ideas. There were twelve Yugoslav students and their faculty representatives who joined us in that seminar. That program provided me with my first travels down the road of cross-cultural learning. I think it's unfortunate that we have gotten away from this exchange of ideas in International Education. It is very sad for me to note what's been going on in the former Yugoslavia and to see the destruction of towns where we visited and places where we met students. I am sure that exists on a number of campuses, for a number of people.

Paula Spier represents the second strand in my international education and what I think is one of the truly great strengths of the GLCA. Following my return to Hope College in 1981 as a faculty member and director of International Education, Paula was then the Dean at Antioch. She immediately began the mentoring process to ensure my commitment to the International Education programs of GLCA and to the GLCA in general. That commitment of individual faculty and administration to International Education, to Women's Studies, to multicultural affairs that you've been hearing about, and to faculty development seminars is, I think, one of the strengths that GLCA has. It is a trust and a loyalty that we all have. It's almost as if we each have yet another alma mater.

When the GLCA began, study abroad was a central focus of the consortium. Throughout the conference here we have heard glowing words about our international involvement and lots of, I guess what I would call rhetoric of our need as institutions and as a consortium to prepare citizens of the world, to teach for language competency, and to assist our students in acquiring an international perspective. But these ideals which were once very well reflected in the GLCA do not today have the same solid grounding, I don't believe, in consortial programming. The field of international education in which we once led is poised, I believe, to pass us by. We have a well-earned reputation, but I'm a bit concerned about what that reputation will be for us in the year 2003.

Today, we have only three international programs of our own. A fourth one is through Kalamazoo College's generosity and others come to us through the Associated Colleges of the Midwest. Of our three, two are English-language programs. Only Japan, the third program, has a language component and that worries me very much.

Now, these are very solid programs. The European Academic Term has in fact evolved from those early Yugoslav seminars and the comparative perspective which gives it its strength has shifted to different countries reflecting the state of Europe today. The Scotland program provides a direct entry to Aberdeen University and has been doing so for many, many years, long before the British University Representatives were tripping over themselves on our campuses to tout their wares. Japan Study at Waseda, sometimes called the Cadillac of Japan programs, involves student exchanges to our campuses as well, another strength. It is a model for study abroad, but as first rate models go, it does not come cheap.

We have not added a study abroad program of our own in a very long time. Now, some might quibble with that statement. We did add a program in China but we did it by joining the CIEE Consortium. Russia was added, but that's been at the initiative of the ACM programs to which we have joined. In that same time we've lost programs. We've lost our program in the Middle East, where once we were in Beirut, and tried Israel for a short time. And we've lost our program in Latin America. This eliminated two very important regions of the world and options for our students. That suggests to me at least, from my perspective, that we've lost our edge. Not necessarily as individual institutions; I think far from it. But as a consortium.

Yet there are still some very serious cutting-edge developments that we're involved in. The Program for Inter-Institutional Collaboration in Area Studies (PICAS) and the Consortium for Inter-Institutional Collaboration in African and Latin American Studies (CICALS) programs come immediately to mind in area studies and language acquisition. They're excellent, innovative programs. But I don't see that we've parleyed those programs into very much on our campuses or into the consortium. This is the fourth summer in which students are studying Portuguese at Michigan State University, GLCA students. But it seems to happen in isolation from study abroad experiences or from any kind of language learning that these students can follow up on when they return to our campuses.

PICAS may be drawing to a close although there, in recent weeks, has been some cause for optimism. Six years of language study, faculty sabbaticals, and

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faculty language study. But, what have we done consortially to institutionalize any of that intensive learning of non-traditional languages?

We once led in study abroad, but everybody does study abroad today. We've had faculty overseas, we've received visiting faculty. But we've never moved on, I don't think, to that next step of tying ourselves to our counterparts and looking at ways that we might discuss with them various pedagogical issues that relate to both here and overseas.

We've not looked at the opportunities that I think really do exist for joint research, for filling faculty sabbatical leave replacements, and for awarding international student scholarship monies to students from countries in which we have overseas programs. Although, a number of us are in fact involved in awarding international scholarship.

Last night we again heard our international perspective described as enormously successful and a goal that could have only been met because of our sense of community within the consortium. What then troubles me is that we enter the fourth decade with an assumption that this perspective is now in place. I would suggest that the evidence does not support our having really institutionalized international education. It exists on our campuses in varying degrees. On some it could, if not cease to exist, certainly play a diminished role if we cannot maintain the solid consortial basis from which we all have gathered strength and guidance to sustain us and the international programs of our campuses.

Our consortial approach at the end of thirty years reminds me a bit of that Indian folk tale about the six blind men and the elephant. Upon encountering an elephant in the court of a maharajah, one of the blind men touched the elephant's side and said, "oh, the elephant is strong and wise like a wall." Another touched his trunk and concluded the elephant was long and round like a snake, and another who felt the tusks said it's smooth and sharp, like a spear. And the one who touched the leg, "it's round and firm like a tree." And the one who touched the ear said "it's very big and flaps, like a fan." And the one who touched the tail said, "ah, you have it all wrong. The elephant is long and thin, like a rope."

For some of us, International Education is no more than the sending of students overseas. For some it's international students. For a few, it's an opportunity for faculty to travel. For some it's an opportunity for language study. For still others, it's a siphoning off of tuition or financial aid. And for too few, it's courses that are international in content, integrated into a curriculum that prepares students for study abroad. And then, after the study abroad experience, there are courses to which the students come back for true articulation.

The international program is not yet an integral part of what we do. It seems to me that that's the challenge for the next decade. We have to fully embrace international education just as we have to fully embrace women's studies and multicultural affairs. We have to bring these into the liberal arts curriculum in the same way I am told that, at one time, the sciences, the natural sciences, were not part of the liberal arts curriculum. But, who would think of them that way today? For me, then, the challenges for the next decade include the following: global issues must be fully integrated across the curriculum, with study abroad fully articulated with that curriculum; study abroad and acquisition of language competency need to be linked much more directly; we have to explore further the common ground between international issues, multicultural issues and women's studies needs in order to exploit those to the advantage of all of us; faculty development and linkages with overseas faculty—especially at those sites where we have study abroad programs—need to be developed to our mutual benefit; and very important, the cost of International Education needs to be budgeted for as a regular cost of educating our students, not as something to periodically visit to balance a budget. If we can move forward, in these areas, then I think the GLCA will indeed stand tall and large and be recognized like the elephant for what it is and for what we are, as leaders in International Education.

Thank you.

Paul C. McKinney, Provost and Dean of the College, Wabash College.

Peter Frederick, Professor of History, Wabash College.

Gail B. Griffin, Associate Professor of English and Coordinator, Women's Studies, Kalamazoo College.

Yvonne C. Williams, Professor of Black Studies and Political Science and Dean of the Faculty, The College of Wooster.

Neal W. Sobania, Professor of History and Director of International Education, Hope College.

MULTICULTURAL EDUCATION AND ITS CHALLENGES FOR THE FUTURE OF HIGHER EDUCATION

Len Clark: The concept of multiculturalism has already provided, I think, a vehicle in several of our sessions for helping us think together about possible directions for the next five or ten years. I think it's just crazy in this world we live in to think about the next thirty years, so we'll be more modest. It won't hurt, I think, in setting the stage for this session to acknowledge a couple of the many important contributions that have been made to this subject during the conference already. I don't mean to omit other important things that people have said, but three have struck me as particularly important for us to keep in mind in this session. I think by recalling and honoring the people who said them and by lifting up those ideas we may, by repeating them, remember them.

One was said by Edgar Beckham yesterday and then repeated by him in another session. It seemed to me particularly helpful in structuring our reflections on this subject. He said if you want to know the roots of your community, if you want to know what you have in common, you must talk about your differences. That seems so interestingly different than the way we often think about and talk about discussing differences that I thought it was worth our lifting up. We all, I think, remember conversations in which the fear of deconstruction, the fear of the feminist critique, was such that, somehow, we were afraid we would accentuate differences in so many ways that we would break down the community which we thought was holding us together. What Ed Beckham would remind us of is that as we talk together about our differences, I mean talk together, not get mad, yell and then walk out of the room, but talk together about our differences, we are forging the language of community—a language in which we can talk to and with one another. That is a really neat spin on the challenge of hermeneutics, deconstruction, and a lot of the critique of higher education that we've been debating for some time.

Another comment was made by Bonita Washington-Lacey who yesterday morning reminded us of the importance of the meaning of words. She talked, you will remember, about the word "compromise" and the way in which that word, if we're not careful, structures all kinds of relationships and puts people in their place in a way that can be terribly destructive. She wasn't, in saying that, suggesting that we not use the word. She was suggesting, in the very best liberal arts tradition, that we be sensitive to the meanings of our words. In fact after that session, I looked at the title for this session. It is, "Multicultural Education and Its Challenges for the Future of Higher Education." And I begin to wonder how differently we would have thought about this session if it had been "Multicultural Education and Its Promise for the Future of Higher Education." That is not to say that one or the other of those is right or wrong, but that as Bonita reminds us, and as Socrates reminded those to whom he spoke, words are powerful. Words help to structure the way we think about each other and about issues. We, of all people, should be especially careful about them.

Finally, I guess a fitting introduction to this session was provided by Yvonne Williams just a few minutes ago this morning, when she said, "If multiculturalism is the question, it's moot." We'd better not be talking about whether, but about how. There are few people that I could imagine better equipped to help us reflect on issues of multiculturalism than two of the speakers we've invited to join us this morning. I want to introduce Manning Marable now, and then Gwyneth Kirk after Manning finishes.

Manning Marable is a native of Dayton, Ohio who received that kind of prestigious, excellent, and elite education which equipped him for future success without any other real effort on his part. That is, he graduated from Earlham. Though it wouldn't have been necessary, he went on to the University of Wisconsin and the University of Maryland. Manning has taught, been a senior researcher, and an administrator in a dizzying array of important, but tremendously different, institutions of higher education in the United States. They've included the Community College of Baltimore, Towson State College, Smith College, Tuskegee Institute, the University of San Francisco, Cornell University, Fisk University, Colgate University, and Purdue University. Then he took on the greatest challenge of all and became head of the Black Studies department at Ohio State some years ago. He is currently serving as professor in the departments of Political Science and History for the University of Colorado at Boulder. He tells me that there is some prospect that he will soon be working in New York City, at either Columbia or NYU, doing really foundational work in some kind of institute dealing with race and public policy. Manning has been a columnist for some time. He is a commentator for many public radio stations and has been busily involved over the past several years leading workshops for public and many private institutions on issues of multiculturalism and race in the workplace. It's really a delight to welcome and to ready ourselves to learn from Manning Marable.

Manning Marable: Thank you so much. Whenever I speak at a GLCA Institution, I feel like I'm going home. I'm not just saying that to wax eloquently about my relationship to both Earlham and to other institutions in this consortium. I think that the character of the undergraduate educational experience creates a kind of stamp; a

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queer impact upon a young person's development that stays with her or him for the rest of their lives. Certainly that happened to me at Earlham. There isn't a time I can think of whenever I'm holding a department meeting where I don't ask people for a sense of the meeting. People look at me oddly. It's a Quakerism.

It's a pleasure to speak to you this afternoon about the promise of multiculturalism in the context of American education and, more specifically, in higher education. What I'd like to do this afternoon is to outline the dimensions of a dialogue which is designed to bring us closer to the ideals of multiculturalism and academic excellence as they relate to the practical task we have as educators. I'd like to address three inter-related themes: first, what is a useful definition for the phrase multiculturalism.

In American society, people use words, overuse words, and talk past each other. They mean different things but use the identical discourse. So, I'm going to give you Marable's version of what multiculturalism is. Multiculturalism, really, is an approach toward a set of values which should inform the way in which we not only understand the changing character of American society, but the way in which we understand education as being part of a process of inclusion and democratization. That is to say, multiculturalism is a perspective on the educational project of bringing more Americans into not a mainstream, but into a dialogue of equality and opportunity where we learn and share from each other on the basis of mutual respect.

Second, what are the general trends for people of color in America's educational institutions? Now because I am a social scientist of the African American experience, in terms of my own research, most of my comments will focus on the disturbing trends away from educational equality that are being experienced by Black Americans in the 1980s and 90s. These inequalities are leading us into two unequal Americas. Not as the Kerner Commission said, one black and one white, but one which is overwhelmingly Black, Latino, and American Indian. It is people of color, and low income people of whatever color, divided by levels of skills, learning, and access to educational opportunities. And although our focus is on higher education, I want to mention briefly a few remarks about educational inequality which is linked to problems of public education which we find ourselves dealing with at the level of colleges and universities.

Third, if we truly care about America's minority communities and fostering greater intercultural dialogue, how would we begin to chart a blueprint for a multicultural agenda in our universities and colleges? Can colleges be centers for the reinvigoration of constructive healthy relations across the line of color in this country? Can we, in short, bridge the race-class-fault line that trembled a year ago in Los Angeles? Can we find a way to heal this country, and can we find a way to create a democracy in which all of us have full opportunity?

About a year ago, I was invited unexpectedly, and some might say inexplicably, by ABC Television to appear on *Nightline* to debate with former Secretary of Education William Bennett on the subject of multiculturalism. Now the issue under discussion, within the rubric of multiculturalism, was whether schools should adopt new textbooks and teaching techniques which would include a full range of America's racial gender and ethnic diversity. Now I'm an old debater and I know that the best strategy under debate is to frame the discourse; frame it from the beginning, and if you frame it correctly so that your opponent can't disagree with the basic principles of what you are arguing, then you've won already. No matter what else happens. So I jumped out and spoke first, and I said from the outset that what we're really talking about in multiculturalism means two basic premises.

First, the recognition that America's history and culture of this nation's accomplishments were not reflected solely in the activities of only one ethnic group (Anglo Saxons), or by people speaking one language (English), or by one "race" (Whites), or by people with one religion (Christianity). African Americans, Hispanics, Asian Americans, Pacific American people, and American Indians are others who have made central contributions to this society.

My second premise was that, beneath these differences are some underlying principles and values which actually bring us together as a people; the shared ideals of human equality, of democracy, of individual liberty and opportunity. I held that multiculturalism in that context is a prism through which we understand different experiences, but also some shared values which undercut the various communities. Now Bennett was asked, "Well, what do you think about this?" He said, "Well, uh, frankly I can't really disagree with that." And I said, "Got you."

Bennett, however, quickly regrouped and later said, "Well, now that I've had a chance to think about this after the break, there are some things that we do disagree about." "Number one," he said, "that there is an objective truth to history, and that any deviation from the central facts in history is nothing less than propaganda." "Okay? Who is to determine the truth?" I asked. "Isn't truth in social science or in the humanities a way of understanding social or cultural phenomena which will vary depending upon the terrain upon which one stands? And from the practical experiences a group of people have, in

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gleaning some insight into phenomena?" Well, Bennett said, "truth is truth is truth."

Now Bennett was wrong, was wrong, was wrong, and I can continue. The main point he made, though, was that, "within this truth we must insist upon a primacy, a primacy of Western civilization." In the definition of what is truth, that is, the things that we have gleaned from the West clearly established their superiority.

Now in doing curriculum development, I've run into this argument, that what you're trying to do is add Alice Walker and throw out William Shakespeare. That is to say the primacy of Western civilization, culture, heritage, etc. must be maintained at the core in the curriculum so that we all have a shared framework. No one wants to throw away William Shakespeare; at least, they shouldn't. What we should insist upon is that whatever cultural, social, political, or economic insights we have into the human experience, that simply the geography of the West, meaning western Europe, does not define the basis of that truth.

How do we understand the framework for multiculturalism? Well, in traditional scholarship, the term ethnicity generally refers to a broad range of social practices, behaviors, and values which give a group an identity of and for itself. For Americans of Asian, Pacific Island, Hispanic, Caribbean, American Indian, and African backgrounds, explorations into ethnic identity are more complicated because they are also directly related to their subordinated status within the history of this country. A subordination which is characterized by economic inequality, political underrepresentation or no representation at all, and social or cultural inequality within the larger context of a social order. Thus, multiculturalism for people of color should mean several specific points.

The first factor in the definition of multiculturalism should be the vantage point of history, or the historical perspective of those people who have experienced inequality and discrimination. The values, the rituals, the belief systems, the cultural experiences, and social patterns of the people of color in America are rooted in a very distinct and unique historical process. Identity in this sense is largely a group's historical consciousness of itself, its collective suffering and experiences, its attempts at self-definition, and its efforts to create a context in which it can achieve full human dignity.

Second, the pursuit of multiculturalism by definition must be comparative in its analysis. A multicultural perspective should approach each individual cultural tradition (that is, American Indian culture, or Chicago culture, etc.) with an awareness of its integrity and historical continuity. But it must also seek the parallels of experience, values, and traditions between the various groups. It should also link the basic patterns

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of cultural, political, and social organizations of people of color with the cultural patterns of Americans of European descent. We should explore those commonalities which make us all Americans and those critical points of departure which have created divisions and social conflicts between various groups.

Third, a multicultural curriculum should be interdisciplinary in its theoretical and methodological approaches, integrating the insights of various disciplines in the humanities and social sciences. Students in the field should be trained to seek answers in a wide spectrum of academic fields, recognizing that the various experiences of people of color in America cannot be understood through the narrow prism of one discipline or method of social analysis.

Fourth, a multicultural approach in education departs from traditional Western scholarship in that it seeks consciously to be a type of intellectual praxis.

The task of scholarship in the field is not merely to be descriptive of cultural or social phenomenon, but to be corrective. That is, the vast body of traditional scholarly writing and research throughout the eighteenth and nineteenth, and throughout most of the twentieth century, about American Indians, Asian Americans, Chicanos, African Americans, and others has been influenced by Eurocentrism in the concept of racial inferiority of non-Whites. There is a need to recognize that the totality of the American experience, as I told Bill Bennett, is not expressed and was not created by a small subset of individuals from western Europe. Consequently, the task of multiculturalism is in part to deconstruct the racist assumptions and theories within traditional scholarship about people of color. Furthermore, it must present a rigorous but passionate defense of the principle of human equality and the cultural integrity of all peoples. And finally, a multicultural approach to education should include a scholarly commitment to empowerment and human transformation.

Theories of cultural and social reality, which stop short of addressing basic human problems, as experienced in the everyday world for people of color within America are useless. A theory is only important in the amount of human reality it helps to explain. Critical ideas about culture, history, society, and human development can truly empower a people who have experienced inequality or social injustice. The task of scholarship in this field is to help to nurture and to foster a critical consciousness and constructive awareness among communities of people of color. Assisting individuals and groups to create the conditions for new human possibilities in their daily lives.

Perhaps the greatest insight in multiculturalism is its special relevancy to people who are not racial minorities in appreciat-

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ing the full spectrum of human life and creativity which is a part of our civilization. Put in brief, Afro American studies is important not just for black students; it is important and relevant to everyone. That studying the Native American experience, or the Asian American experience, is not important simply to racial minorities, but this is important to all students regardless of their ethnic or racial background. This is my framework for multiculturalism. This is what I mean by it.

Now, one might question why Bill Bennett, the chief intellectual of the Reagan revolution, arguably, and so many others are in such a tizzy about the term multiculturalism. We recently learned after the debate that the Olin Foundation pays Bill Bennett about $175,000 a year to do absolutely nothing except debate people like me on television; that the Olin Foundation pays Linda Chavez $72,000 to argue the same kinds of diatribes against multiculturalism, or Dinesh D'Souza—$98,000 last year from the Olin Foundation; or $800,000 to former professor Allan Bloom for his educational program which was at the University of Chicago.

Unlike many other foundations, Olin has made clear partisan party affiliations, combining that with an extreme hostile agenda to multiculturalism. Why are conservative intellectuals and these foundations so frightened by the term? One of the reasons, I believe, is because of the end of the Cold War. With the Soviet Union going out of business, American conservatives now no longer have a common ideological enemy. By criticizing and attacking multicultural education, by attacking and smearing affirmative action, they are deliberately manipulating racial and gender symbols to mobilize their supporters within the society. This is a point I'm going to come back to at the end: that the debate around multiculturalism goes far beyond the confines of higher education. What we're really talking about, ultimately, is the future of American society as a whole.

The second point I wish to make in examining questions of diversity is placing problems of higher education into their immediate social and political context. The American Council on Education reported that in 1989, racist incidents including physical assaults on African American students were reported at over 174 campuses. This was a typical year. Over the last five years you have seen more than 100 instances of racial assaults aimed at people of color at colleges and universities across the country. How do we measure the shift in racial and ethnic attitudes on college campuses? Dr. Reginald Wilson is senior scholar at the American Council on Education, explains it this way. Quote: "We have a difference in terms of the national climate that existed in the 1960s from the 1990s. In the 1960s there was a positive climate in the enforcement of civil rights laws. Today that positive climate no longer exists."

Several years ago *Newsweek* did a poll of several thousand White college students across the country. The college students were asked questions about race relations and attitudes. Most college students questioned indicated that White-minority relations on their college campuses were either "friendly but not close" (about 56%), or "close and harmonious" (27%). But then when *Newsweek* asked them whether colleges should increase efforts "to recruit additional minority students," only 37% of all students responded favorably. Only one in six white students polled strongly favored attempts "to hire minority faculty" while nearly half urged "no special effort should be made." Then when asked whether "the decreased number of African American students has negatively affected your education," 53% of the White students polled responded that their education has "not much been affected."

Why do we see such negative attitudes among White students who are too young to remember the civil rights movement? Perhaps that's our answer. Many White students believe this about the presence of Latino, Asian American, Native American, or African American students, administrators, and faculty on their campuses: there is a myth that less qualified minorities are displacing more qualified Whites by the hundreds of thousands on our campuses. But the truth, according to the Carnegie Commission Educational Report, is that when the level of educational obtainment and scholarly productivity is held to be equal, African Americans still receive tenure and promotion at a lower rate than Whites. Whites receive about 78% of all Ph.D.'s, but occupy about 87% of all tenure track faculty positions throughout the United States as of 1990. As of 1990, college and university faculties were still nearly 90% white and still way above 70% male.

There is another myth: that elite universities and colleges lower standards specifically for racial and ethnic minorities, while all White students are being held to a much more rigorous standard. Perhaps no one acquainted these students or the other people who believe these myths with the concept of legacies. Back in 1990, I had the stats on Harvard College. In 1990, if you applied to Harvard College to join the freshman class, you would have a likelihood of admission of one in ten. If you were a legacy, if your grandfather or great-great-grandfather attended Harvard, or perhaps I should say "Harvood", then you would have a rate of admission at 44%. That was in 1990. Sounds kind of like affirmative action for an elite, doesn't it?

There's a myth that hundreds of thousands of underqualified Hispanic and Black students are taking away opportuni-

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ties from better qualified White students who are the innocent victims of reverse discrimination. But the reality is that during the 1980s and early 90s, the percentage of minority high school graduates that went on to colleges actually declined. In 1975, about 36% of all Hispanic high school graduates between the ages of eighteen and twenty-six were enrolled in college. By 1992, less than 24% were in college. The same percentage, the same retreat of educational equality occurred for African Americans. In 1975, 32% of all Black high school graduates aged eighteen and twenty-six were attending colleges. Fifteen years later, less than 27% of them were enrolled in colleges and universities. Meanwhile, White college enrollments during the same years actually increased from about 32.4% to 38%. The total number of White students enrolled from 1975 to 1990 increased by over 1 million students; that exceeds the total number of African American students in higher education. Opportunities for African American and Latino students actually declined over the last fifteen or twenty years.

The basic pattern of education in the 1980s and 90s has actually been toward greater elitism, denying educational opportunities to millions of people of color as well as low-income and poor people. The average tuition and fees for students at four-year state colleges more than doubled between 1980-90. At four-year private universities and colleges, the average tuition and fees rose from $3,800 in 1980 to nearly $9,000 by 1989. At the same time, the Federal Government aggressively cut financial aid programs. Back in 1949, for example, the Federal Government allocated 9% of its budget on education. Today that figure is about 3.5%. In 1969, it funded 60,000 graduate fellowships. Today it funds 12,000. Several educational funding programs virtually disappeared. For example, the Department of Education spent $387 million on college housing loans in 1982. By 1989, after two terms of Reagan, only $20 million was spent on that program. In 1980, 32% of all incoming freshmen at colleges throughout the country received aid from the Pell Grant Program for low- to middle-income students. Ten years later, only 16% were receiving Pell Grant aids. That's what we mean by a retreat from educational opportunity and equality.

How do we understand the change in the racial climate on our college campuses today? Not through the signs that read "White" and "Colored" at public places. That was the criteria and understanding of racial discrimination a generation ago. Perhaps we can understand that retreat if we take a look at specific areas where we see that the gains that were achieved in the 60s and 70s have been turned into reverses in the 80s and 90s. We can take a look at the statistics for African American doctoral degrees.

In 1976, the year I received my Ph.D., the total number of students receiving doctorates at American universities was about 32,000, of which 1,116 were received by African Americans. By the early 1980s during the period of Reaganism, the number of African Americans going on to graduate school and ultimately receiving Ph.D.'s began to decline. The Reagan Administration initiated budget cuts in education, replaced government grants for loans, deliberately hiked unemployment for low-income people, making it difficult to afford tuition at professional schools. But perhaps most damaging was the ethnic and racial climate that was established by Reagan and his administration. By devaluing and undercutting affirmative action, it sent a chilling message to every institution across this country. It is not surprising that by the mid- to late-1980s, you began to see a precipitous drop in African Americans being enrolled in many professional schools and in academic institutions at the graduate level. In 1987, only 765 African Americans received doctorates. In 1992, roughly 900 African Americans received Ph.D.'s. A smaller number, in other words, than nearly twenty years ago.

There is a direct connection between the crisis I described in higher education and the current problems that exist in our public schools. According to a recent report of the Paris-based organization on economic cooperation and development, the United States spending for education lags behind the majority of western industrial nations. Out of twenty industrial countries, the United States ranks only thirteenth in its per capita public spending on education. Smaller countries like the Netherlands, Norway, and Denmark invest far more in their schools than we do. Children in Japan attend schools nearly sixty more days each year than their American counterparts and consequently score much higher than American young people at all ages in math and science. The dropout rate in Japan, for example, is about 10% compared to 27% for public schools in the United States.

The deepest chasm of educational inequality separates America's largest urban school systems from the more privileged elitist schools in the suburbs. In a recent study by the Council on Great City Schools, the forty-seven largest urban school districts spent about $5,200 per pupil which is nearly $1,000 less than suburban schools spend per student. But what's even more significant in the difference of funding levels is how these monies are allocated and the racial and social class profile of the students who are being served. This has a direct impact, ultimately, on what we do inside of higher education. These forty-seven large urban school

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systems are all located in cities with more than 1/4 million people. These school systems have disproportionately large populations of people of color and many students with special needs. These schools are responsible for only 13% of the nation's total enrollment but they have one third of all Hispanic children and nearly 40% of all Black children. They also have 25% of all children living below the Federal Government's poverty line.

Responsible for one-third of all students with limited English ability, these schools must now allocate greater funds for health services, instruction in the English language, and remedial educational programs than suburban schools. Less money is left over for teachers' salaries, textbooks, libraries, new equipment, and computers. By contrast, suburban schools not only have more money to spend, but they are able to allocate their resources more generously on the tools which make learning possible. They spend, for example, about $506 more per student than large city schools on classroom instruction, especially on books and reference works.

Why has our government done so little to close the fiscal disparity between the struggling urban school systems that educate predominantly Black and Latino students with deteriorating tax bases vs. the situation for the suburban schools which draw their students from the middle- and upper-classes? There is no question that race and ethnicity are major factors for these differences. Less than one in four students currently attending the large urban public school systems, these forty-seven school districts, are White. The forty-seven large city schools educate only 5% of the country's White children. The reason perhaps that our officials can ignore these central cities and ignore the crisis of education is because of the racial and class composition of the people being educated.

What are the implications for us, then, in higher education? Well, in the 1980s sociologists began to talk about the permanent poverty of millions of low-income people who are outside of the process of production, who have not held jobs and have little prospect of prominent employment in their lives. The phrase that people use to describe this class is the underclass. Now if you look outside of America's central cities, the factor that helps to perpetuate this underclass perhaps more than any other factor is what's occurring inside of public education. At a time when our economy is demanding a higher level of technical ability, and a higher level of mathematical and scientific skills for the labor force, fewer inner-city young people are being prepared academically.

In many cities, the dropout rate for non-White high school students exceeds 40%. Across the United States, more than 1,500 Hispanic and Black teenagers drop out of school every single day. And of those students who stay in school, millions don't receive serious training in geometry or algebra, biology, the social sciences, history, or foreign languages. Many of these students are located in the inner-cities and will have very few opportunities to be competitive in the labor force of the future.

It will not be long, perhaps, before a new form of segregation may exist in our central cities, threatening the prospects for future development of millions of Latino, Black and low-income youth. This new form won't be defined by signs reading "White" and "Colored" as we had in the Jim Crow segregated south. Instead, the new segregation of the twenty-first century increasingly is the division between the educated haves and the undereducated have-nots.

So the challenge of diversity that exists in our central cities is a challenge that we have to face in the context of higher education. How do we begin to develop a blueprint for diversity inside of our campus communities that begins to try to address some of the structural problems of inequality? Well, despite the introduction of Afro American or Latino or Native American or ethnic studies courses, minority student service groups, or affirmative action programs, we still have a long way to go on our college campuses toward addressing the problem I call academic apartheid.

The essential dilemma is quite simple. Well-meaning college administrators and faculty tend to perceive the problem of diversity as a problem which is generated by the inclusion of minorities into their institution. And we must be frank about this. In other words, I have talked with administrators, I have been teaching for seventeen years. Well-meaning administrators may view the problem of racism on their campus as a problem of Black adjustment or a Black problem, or a Latino problem, a dilemma of minority adjustment or mobility to the academic mainstream. But actually, and in all honesty, racial discrimination is not a Black problem or an Hispanic problem. Racism is a system generated by social, economic, and political consequences of White authority, elitism, and privilege.

People of color should not be demanded or required to adjust to the traditional academic environment of elitism and privilege within a college. The college itself must take proactive affirmative steps to accommodate the cultures, the existence of people of color within the framework of their community. The curriculum, the personnel hiring policies, and the administration must reflect the legitimate concerns of people of color if the underlying factors which provoked the racial harassment and violence I described previously are to be addressed. The basic pattern of elitism and racial discrimination in colleges across this country conforms in many ways to the

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dynamics of third-world colonialism. The power relationship between whites as a group and people of color is largely unequal. Authority is invested in the hands of the core of largely White, male administrators, bureaucrats, and influential senior faculty. The board of trustees or regents are frequently dominated by White males.

Despite the presence of academic forces on minorities, the vast majority of White students still, at most colleges throughout the country, generally take few courses exploring the heritages, cultures, religions, music, poetry, history, politics, or economic development of non-western peoples or domestic minorities. Outside of the classroom, there are, especially on our larger campuses, relatively and surprisingly few opportunities for people of different cultures in which to interact. Many White students, not all but many, therefore receive a very elitist and exclusive message which can be translated this way: that non-White students as a group do not merit attending their institution; that non-White students who are there obviously got there because of affirmative action; affirmative action policies are unfairly, therefore, used to discriminate against innocent Whites as a group.

For example, I recruited, at the University of Colorado, a young woman from the University of Chicago with a Dominican Black and Hispanic background. She had a 3.8 from the University of Chicago. She came speaking three different languages, including Russian. At the very first orientation session she had, (this was last year) two White students walked in the room. When they saw her Black-Latina face, one said to the other, "huh, quotas." That's the message that I heard. It is not heard from every White student, far from it. But too many White students do believe this.

How do we turn around that image? How do we develop a blueprint for diversity which is inclusive for all? The very first and most important step is the articulation of a coherent philosophy of diversity which is endorsed and embraced by the college's chief executive officer, that is the Provost or the Chancellor, by the President, and by the Board of Trustees. There is a need first and foremost for commitment, vision, and leadership at the top. If a college president is personally apathetic about racist harassment of students, if she or he doesn't personally care if a job search yields no non-White applicants, that attitude is directly communicated to lower-level administrators, department chairs, and faculty.

I've seen universities which have been radically transformed conversely, moving from a monochromatic all-White institutional framework to institutions which truly cherish ethnic, racial, and gender diversity in large degree because university leadership made a commitment to do so.

An advertisement in the *Chronicle for Higher Education* and several query letters to prominent minority scholars in a particular field isn't enough. Search committees need to use alumni networks, contacts with Hispanic scholars, Black scholars, and Women's scholars, and professional associations to identify all possible leads. Challenge grants could be established through which faculty could apply for internal funds to support projects creating greater ethnic and gender diversity in the context of campus life. Such projects might include the development of multi-ethnic, multicultural studies courses within the college's general educational curriculum. They might also include the development of conferences, reforms on racial and ethnic issues, especially those issues of concern that integrate minority communities nearby the college campus into the campus's life or programs by individual departments designed to recruit minority faculty.

The college has a special obligation to do more around the African American experience than holding a program honoring the life and legacy of Martin Luther King, Jr. on January 15th. Or on African American History Month, when literally everyone and their mother ask me to speak someplace across the country. These token gestures are insufficient to alter the environment we've been describing on our campuses.

Black, Hispanic, and White students all need to interact with scholars, writers, and intellectuals of color on a regular, ongoing basis, in order to transcend the negative stereotypes that many White students may have about minority academic performance, ability, and excellence. By bringing Black, Hispanic, and other minority scholars into a campus community, to lecture or to perform for periods of say a week or even a full semester, students may have a greater opportunity to interact with them on an individual basis. Minority scholars who are invited to campuses for longer periods of time could also work closely with White faculty, enriching and modifying their courses and their curricula.

A college must create an environment by taking direct steps to discipline racist behavior and, especially, violent rhetoric. A college administration must make it clear and unambiguous to all students that it will not condone or tolerate any acts or language generally interpreted as promoting racial violence or racist behavior. Students must understand that there is a basic difference between the exercising of their freedom of speech and the use of racist speech which terrorizes and intimidates people of color, which destroys any sense of community, and promotes acts of violence. Students who use racist speech must understand that what they are doing in effect is destroying any possibility of dialogue, of any possibility of community in the context of education.

The task of education is not just to provide data for people, it is to give them a humanistic context for interacting with each other.

Is it possible for us as a part of the development of a blueprint for multiculturalism to link the project of what we are doing on the campuses with the broader problems of education in our larger cities? To ensure that minority students can have access to our college campuses, we have to take a broader political and social vision.

The problems we encounter in higher education are directly linked to the crisis of the public school systems of this country. We have to increase access to quality prenatal and postnatal health care, increase participation in child nutrition programs, and ensure that every preschooler has access to quality daycare in early childhood education because these are directly linked to the problems we confront fifteen and twenty years later.

If we want to ensure that academic achievement levels of minority youth continue to rise, we have to ensure that racial and ethnic tracking in our public schools is halted. We should bridge any performance gap between Black, Hispanic and White elementary school students certainly no later than the fourth grade. And we should ensure that minority youth are excelling in academic courses by the eighth grade, which will in turn keep their college and career options open.

To increase the participation of minority students in higher education, we will have to provide all high school students with a rigorous academic curriculum so that they are adequately prepared for college. And we must take affirmative steps to ensure that the doors of opportunity are open.

Many colleges over the last five to ten years have established partnerships with public schools, carrying out these kinds of prerogatives. At Ohio State University, for example, over the last six years they have developed a specific partnership with the larger public school systems in the state where they've made commitments such that seventh graders, if they maintain at least a C+ average and take a college preparatory curriculum, will be accepted into Ohio State University tuition-free. We have similar kinds of partnerships evolving with private liberal arts institutions.

Now I don't know, I'm speaking out of ignorance, I don't know what exists between the GLCA and model schools of this type. In the long run, we cannot address a problem of education and equality in our colleges unless we have specific programs that address the pipeline problem because, right now, everybody's scrambling after the same upper-middle-class Black kids. We have to stop that and develop a strategy that addresses the problem at the root. That is the only thing that will turn the crisis around.

I'm running short on time and being characteristically long-winded—I do have both a mother and grandfather who are AME ministers—I will try to tie this together a little bit. What are the implications for what I've been saying over the last hour? Too many American higher educators think of America, that is the concept, still as English-speaking and still as racially White. But, America is increasingly multicultural.

In the past ten years there has been a 40% increase in the number of Americans who speak foreign languages in their homes. Roughly one out of nine U.S. households speaks a non-English language exclusively. Today, the number of foreign born residents is more than 25 million. In New York City, for instance, 40% of all residents speak a second language in their homes.

Many of these new language speakers are from Latin America, the Caribbean, and Asia. According to the 1990 census, there are 23 million Hispanic Americans. By the year 2010, Hispanics will surpass African Americans as the largest racial or ethnic minority group in this country.

In the 1990 census, about 7.3 million American citizens were of Pacific Island or Asian descent. What are the implications demographically for higher education? By the year 2000, one third of America's total population will consist of African Americans, Asian Americans, Pacific Island Americans, Hispanics and American Indians. Roughly by the year 2040, the majority of people graduating from high school will consist of people of color. And by the year 2056, roughly, according to the 1990 census projection, the Whites will become a distinct minority group of the total population. People of color will become the numerical majority.

The next half century will therefore be a transition from a White majority society to a society which is far more pluralistic and diverse, where multilingualism is increasingly the norm, where different cultures, religions, and social philosophies form a beautiful mosaic of human exchange in interaction. That is the foundation of the multicultural future in this country.

The diversity of which I've spoken about in the last hour has been one of race and ethnicity, but we cannot observe the issue or discuss the issue of diversity focusing solely on the issue of race. Sexism, homophobia, anti-Semitism, handicappism, and other manifestations of intolerance prejudice, and bigotry rooted in differences based on gender, sexual orientation, physical ability, or religion continue to divide and plague American society.

It is unfortunately true that people who are victimized by one form of bigotry or discrimination sometimes fail to appreciate the oppression or discrimination of other victims. There are, unfortunately, Blacks who are anti-Semitic and Jews who are racists. There are White women who are

There is a moral basis to all of this. There is more that unites us than divides us, but that unity can [illegible]y be based upon a true understanding and an appreciation of difference.

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racist and discriminatory to women of color. There are Hispanics who may be homophobic and discriminate against gays and lesbians. There are people of color who are insensitive to Whites who have physical disabilities. Yet for many of us, this pain and experience of oppression gives us some insight into discrimination experienced by other human beings.

I am a scholar in the Civil Rights Movement. I write about the struggle for human equality and social justice by African Americans in this country. Yet, as a Black man, I have also lived through this experience. I personally know what it is like to be told to go to the back of the bus. I know what it is like not to be served in a restaurant because your skin is black. I know what it is like not to be permitted to sit inside a heated bus terminal, but instead, to be forced to stand outside in the cold. I know what it is like not to be permitted to try on a cap or a pair of pants because you are Black. When you experience this, you never forget it.

I believe in my heart, and I know, that the experience of discrimination can become universally understood. Because I have felt the pain of discrimination, I can understand and feel the pain of my sisters, victimized by violence, harassment, and sexist discrimination on the job. I can understand the anger of my Jewish sisters and brothers who must confront the hatred, bigotry, and violence of the anti-Semite. I can express my sympathy and support for lesbians and gays who experience discrimination based on their sexual orientation; as I come from Colorado, I experienced this in a very direct way.

The task of education is not just to provide data for people, it is to give them a humanistic context for interacting with each other. There is a moral basis to all of this. There is more that unites us than divides us, but that unity can only be based upon a true understanding and an appreciation of difference.

From that difference we find the fundamental human commonality. If America is to face the challenges ahead that we've been describing, we will need the talents of all human beings. We will need to draw upon diversity as a strength rather than something that tears us apart.

The transformation I've described is already occurring. By the year 2004, the majority of California's total population will consist of people of color. If you go to Miami, San Antonio, Los Angeles, San Diego, or Denver you should be able to *hablar español*. That's the future that we are speaking of in this country, and that is the challenge an the promise of multiculturalism as we address issues of higher education.

If we intend to be competitive on a global scale, we cannot sacrifice the educational hopes, dreams and aspirations of one third of our entire population or a section soon to be the majority in this country. If we intend to hold the country together, we cannot miseducate young White Americans into believing that the issues of diversity, ethnic, and racial difference are not issues which relate to them. Alice Walker, DuBois, Paul Robeson, and Fannie Lou Hamer are a part of the vast legacy, the intellectual and cultural legacy of all American people and they are being cheated if they are denied that legacy. If we believe in all of these young people, if we invest in their futures, then we will also invest in the promise of an American dream of equality and educational empowerment for all Americans.

As educators, we are the architects of that dream. We are the catalysts who make it happen. In keeping the faith and the dream of educational equality and opportunity, in keeping the faith of an educational process which is open to diversity and human pluralism, we keep the faith with the builders and dreamers of the past. Of the Fannie Lou Hamers and Martin Kings. Of Malcom X and Paul Robeson. We build the bridge for a new and more democratic future for all Americans.

Thank you.

Len Clark: Thank you, Manning. One measure of multicultural sensitivity is to be sure that we pronounce people's names correctly and the program is not unambiguous about this. I want you to know that our respondent is Gwyneth Kirk. Gwyneth Kirk was educated in England, at the University of Leeds, where she took degrees in sociology and in urban planning. She received a doctorate from the London School of Economics in Political Sociology and spent most of the 80s working in community organizing and with community organizations in and around London. She focused particularly on issues concerning urban planning and the process of urban planning. Returning to academic life, she taught at Rutgers, Eugene Lang College, Mills College, and Colorado College. She's currently teaching Women's Studies at Antioch College. Gwyneth.

Gwyneth Kirk: Well, I am very much the new kid on the block. So I want to say how much I appreciate this opportunity to just say a few words at this conference. Manning obviously is a very hard act to follow and you maybe all need to just take a deep breath and let all those statistics and things sink in. I want to say how much I appreciate what I would call a tour de force, really. In the presentation, the argumentation and the facts and figures, some of which are familiar, I think the case you make is very, very powerful.

We at Antioch are struggling with many of the issues raised by Manning, in terms of talking about diversity, diversifying the faculty, talking about the student

Jewel Graham, Professor of Social Work, Emerita, Antioch College

body, and talking about the ways in which the student and faculty cultures do not support diversity. The people we are concerned about are racial and ethnic minorities, as well as women, gays, and lesbians. I'm sure these issues are being discussed by the GLCA as they are nationwide. Your comments are both timely and, I think, an important spur to the efforts that we're making on our campuses to see the political and cultural imperative of multicultural education and its advantages.

There is a sense in which these interdisciplinary programs, Women's Studies, African American Studies, Ethnic Studies, Gay/Lesbian Studies, Peace Studies, etc., are also the new kids on the block. Those programs were not around when the GLCA was first formed thirty years ago, but they have developed since and have flourished to some degree on the margin of our campuses. That marginal perspective, I think, has enormous strength.

Manning and I are both part of the university in some ways, but in other ways very clearly not of it. We suffer, I think, as a result of poor funding and poor resourcing. We need to fight constantly for the validity of this kind of interdisciplinary work. I should say that I think Antioch was extremely farsighted when it created a brand new tenure-type job in Women's Studies this past year, at a time when many universities are really cutting back in this program. It is a job that's been in the pipeline for a very long time but that could not be filled for all manner of institutional reasons. So, I think that was a very good move to create that job, not only because I'm occupying it, but because I actually think that it's only by creating permanent full-time, tenure-type jobs in interdisciplinary areas that those areas of scholarship can be strengthened.

The catch-as-catch-can conscientious rushing between disciplinary commitments means that its very hard, as many of you know who are part of interdisciplinary teaching, to actually keep those programs strong and developing. It's my belief that interdisciplinary work is very much the education of the future. I think that there will be a relationship with interdisciplinary knowledge and that relationship, I hope, will not be one of superiorities and inferiorities.

I don't think that the disconnected, disassociated and segmented kinds of knowledge which have developed in many of our academic disciplines have actually led to good results educationally and in terms of world systems and problems. For examples, we only have to think of the issues of militarism, the economic crisis, the ecological crisis, and worldwide problems. My sense is that a lot of segmented, disassociated knowledge makes it very difficult to keep an eye on the context of that knowledge. I think that interdisciplinary work tends to keep that knowledge in context.

To me, another important aspect of interdisciplinary work is that the interdisciplinary programs were very much based on political movements. The civil rights, womens' liberation, gay liberation, African nationalism, and cultural nationalist movements in the 1950s, 60s, and 70s in this country pushed scholarship, did it not, in these various programs? This gives, I think, a very important standing to people who are involved in interdisciplinary work and a responsibility, I would say, of intellectuals to repudiate a distinction between so-called pure scholarship and something which is denigrated as activism.

I see interdisciplinary work—and I'm not saying this is the only area that it happens in—remaking this particular dissociation between scholarship and activist concerns. I'm going through some of the characteristics of interdisciplinary work because I think there's a lot here for education of the future in terms of principles.

In terms of this kind of scholarship then, we're talking about research agendas. Research agendas that have relevance to policy issues and people's everyday lives, and movement connections that continue to be maintained. My particular background means that, by some people's standards, I'm not considered to be enough of an academic. That's probably one of the main things in my favor, that I took a ten-year break from the academic world. I felt my life there was getting, very "ivory tower."

I think, in general, we have to once again link higher education back to the various policy concerns that Manning raises. Much of that has been done through African American Studies, Ethnic Studies, Women's Studies, and so on. The battle that we face within the university is to have that count as scholarly activity. Even though it does not necessarily generate an enormous number of papers, your experience is probably better than most in terms of being able to produce in the academic sense. But, there needs to be here, a redefinition of scholarly activities.

Those of you who teach Women's Studies, and I recognize a number of people in the room from the GLCA Women's Studies meeting that I went to last fall when I was very new at Antioch, probably share with me an irritation and deep sense of needing to correct various perceptions about interdisciplinary work. Women's Studies, I constantly hear, is "touchy feely," meaning not rigorous. It's only ideological. It's about women's issues and problems and it is only a white woman's middle-class thing.

Yes, there have been many white women, middle-class women, educated women who've written about feminism. They, however, are not the only ones writing about feminism. There are also many women of color and working women who are also writing in a feminist framework. That baggage, that stereotype that comes with something like Women's Studies, is something that we are all working against.

There's a kind of underlying baggage to the stereotype, which is about women who are lesbian, man-hating, hairy-legged, not good enough to be attractive, and so on. It is sometimes unspoken, especially in these more PC days where people are more careful about what they say. However, I experience a lot of the atmosphere surrounding that kind of baggage.

In terms of scholarly background, yes, I think Women's Studies did too much universalizing in the 1970s. Talking of "sisterhood" was quite a revolutionary thing in an age when gender was not an analytical category for virtually any academic discipline, with the possible exception of anthropology, and I would say even there it was not well handled. There was an enormous amount of feminist work and scholarships before post-ritualism became the, in my book, unfortunate new orthodoxy of graduate schools. Women of color in North America and Western Europe had plenty to say to white women about diversity inclusiveness, as well as the particularity and specificity of women's experience. Women from lower-income and working-class backgrounds could do the same, as could lesbians. The scholarship of women, I think, has had a lot of input in, and has been grappling for at least a decade with, these questions relating to the integration of gender, race, and class. It has a lot to teach and show intellectually and pedagogically.

For me, feminism is a world view. It's not all those touchy-feely blah-blah-blahs that I was talking about earlier. It's a view on its national relations or foreign policy. It's a view on the international division of labor. It's a view on interpersonal relationships and much more. It's a philosophy, a world view, and, I would say, a practice.

For me, hierarchy and inequality is at the center of the theoretical work I'm interested in. Here I probably show my early 1970s London School of Economics background, having been raised in an academic culture where class, at that time, was the pedigree of analysis and Marxism was a theoretical framework which was respectful and something one could refer to without any apology or embarrassment. In many ways, I still do that. I think it's useful to see hierarchy and equality in terms linking gender and equalities with race and class inequalities.

The sense of setting up another hierarchy of superiors and inferiors, has a parallelism too in people's sense of superiority over other nonhuman living species. I see that gender, class, and race inequalities can also be linked to the issue of ecological crisis. For me, this business of hierarchy is a central issue, and one that I think we really have to grapple with as we move toward the twenty-first century in the way that Manning has talked about as they play out in the U.S., between urban-suburban inequalities and in some places urban-rural inequalities as well. And similarly, as they do on a more international scale.

I know that many people in the GLCA have done a lot of work of feminist transformations of the curriculum. There's nothing new I can say to add to what you've done in that regard. A feminist pedagogy, I think, brings a perspective of specificity, particularity, standpoint, dialogue, and talking about matrices of knowledge. This is a way of hooking up different systems of knowledge. There's a very egocentric kind of imagery around in-depth knowledge, commanding the knowledge, mastering it, penetrating, I don't need to push this imagery too far for you to see what I'm driving at, right?

I think that interdisciplinary work is much more a drawing from several different historical, cultural, literary, social sciences, humanities, and other various backgrounds as Manning inferred. I don't see this to be a less rigorous way of doing things, and I can't underline that point too much.

Issues for the twenty-first century I think are going to be about livelihoods and survival. The changing international division of labor and the changing industrial and economic structure of this country means that many jobs are going overseas. Where in the past, we might have held out that education was something meaningful because you could get a job with it, that may no longer be the case. Increasingly, that's going to be problematic. There are going to be people who actually will be long-term unemployed unless things change systematically.

I think that there are already many international networks of scholars and organizers focusing on issues of the environment, health, development, and violence in all its forms. Violence, whether it's urban violence of North American cities, violence against women and children—which is endemic, and epidemic seemingly world-wide—the violence of militarism—which is the stockpiling weapons and deciphering of taxpayers' money into what I would call a murder machine. I believe these networks of "activists and scholarship" must be strengthened.

This is what excites me when I think about the potential of teaching in a liberal arts environment. How can I put this? It's not that I want to say I want interdisciplinary work to take superiority over work of the disciplines. Rather, I want to see them hooked up in a far different manner than I think they often are right now. I suspect that's a conversation we're going to continue to have at Antioch and I'm sure

Anthony V. Catanese, Professor of Economics and Management, DePauw University

you're doing it also on other GLCA campuses.

Women's Studies exist all over the world and sometimes U.S. students are very surprised to hear that because they have this sense that the U.S. is on the cutting edge. You only have to quote the kinds of figures that Manning has quoted to us about what the richest nation in the world is like in terms of social welfare, educational opportunity, health care, etcetera, etcetera, to know that, of course, this is not so. To me it's always surprising to see the revelation that it is to the students to see how the U.S. fares in league and national league tables on various kinds of social and political indicators.

Very recently there was an international feminist conference on Costa Rica. Women from all continents participated. Many of you know of the conference in Nairobi in 1975 that produced a document called "Forward Looking Strategies" outlining strategies dealing with education, illiteracy, economic development, jobs, survival issues, health issues, absence from violence, and so on and so forth. I think this is sort of the agenda that we face.

Our challenge and task as educators is to find ways of incorporating some of these things into an educational agenda for social change. Last week, *Newsweek* had a cover that some of you may have seen. White male paranoia was the lead article. The question was, in the shifting of balance that multiculturalism inevitably involves, how are we going to see that shift as a positive thing. What's in it for the people with privilege? This is a question I raised myself not only as an individual, but of course, a lot of times in class as well. We're talking about more than the politics of solidarity. A commentator has said that we are shifting from a politic of solidarity to a politic of engagement where everyone, regardless of location on those dimensions of privilege and subordination, can actually relate to the advantages of the kind of world for which Manning painted the possibility.

Thank you.

Len Clark, Provost, Earlham College.

Manning Marable, Professor of Political Science and History and Director, Center for Studies of Ethnicity and Race in America, University of Colorado at Boulder. Professor Marable is an alumnus of Earlham College.

Gwyneth Kirk, Associate Professor of Women's Studies, Antioch College.

THE LIBERAL ARTS AND SCIENCES COLLEGE: AN ENDURING AMERICAN SUCCESS STORY

Jacob E. Nyenhuis: Welcome to this workshop on "The Liberal Arts College: An Enduring American Success Story." This theme is one that the Deans Council had proposed for the entire conference and it is intended to be, at least in part, a response to Thursday morning's plenary session, "Liberal Arts Colleges: The Threatened Species of American Higher Education?" I have been told that one of the panelists had even suggested the title "Liberal Arts Colleges: The Dinosaur of American Higher Education?" The intent of that proposal was to stimulate interest in the session, but it also serves as a reminder of how some people view our type of institution.

This session has been billed as a workshop, which means of course that all of us are encouraged, even expected, to participate. I was asked, however, to make an opening presentation to set the stage for further discussion.

On Thursday morning I picked up a copy of *The Indianapolis News*. On page A-9, I found a box headed "Passages." In it was a quotation from Winston Churchill who said, "The farther back you can look, the farther forward you can see."

We are celebrating the thirtieth anniversary of our consortium, but for today's workshop I'd like to look back over several centuries and briefly trace some of the history of liberal arts colleges.

Sixteen years ago, Professor Frederick Rudolph of Williams College published for the Carnegie Council on Policy Studies in Higher Education a substantial book entitled *Curriculum: A History of the American Undergraduate Course Since 1636* (Jossey-Bass, 1977). Last year, the President of Williams College, Francis Oakley, published *Community of Learning: The American College and the Liberal Arts Tradition* (Oxford, 1992). In between these two books, in 1984, William C. Ringenberg published *The Christian College: A History of Protestant Higher Education in America* (Eerdmans, 1984). My presentation draws upon these sources, as well as a number of other works and my own reflections over time.

Six years ago, Ernest Boyer declared: "The undergraduate college is a troubled institution, [often] more successful in credentialing than in providing a quality education [for its students]" (Boyer, quoted by Oakley, p. 4). Responding to this and many other pessimistic assessments, Oakley says: "Still less does one detect the presence of any historically informed source of the range, looseness, variability and flexibility of the liberal arts tradition itself across the course of its longer history, or of the tensions which have wracked it for centuries and may *well account for its enduring vitality and strength*" (p. 5, emphasis mine).

I will not today follow Oakley in a detailed tracing of our history from classical antiquity through St. Augustine, St. Jerome and Cassiodorus through the Middle Ages and the Renaissance. But, with him I must acknowledge the significant role of the Christian church in the educational tradition in Europe and America, for the liberal arts tradition was both transmitted and shaped by the church from St. Augustine in the fifth century on into the present century. At the same time, I would note Oakley's caution against assuming that "Western modes of life and thought" underlying this educational tradition represent the "natural or inevitable culmination towards which all civilizations strive or have striven" (p. 9).

When Harvard College was founded in 1636, says Frederick Rudolph, "a peculiarly self-demanding band of alienated Englishmen got themselves a college almost before they had built themselves a privy" (p. 3). "At Harvard, the original goal of higher learning was 'to know God and Jesus Christ. . .' " (Ringengerg, p. 38). Sixty-five years later, Yale was founded with a similar primary goal. The same was true for King's College (Columbia) a half century later (ibid.). If I had the time and the inclination, I could trace the history of most liberal arts colleges and private universities in similar terms. However, I will not succumb to the temptation.

I will, however, devote a few minutes to some of Frederick Rudolph's comments on curriculum.

> . . . the curriculum has been an arena in which the dimensions of American culture have been measured, an environment for certifying an elite at one time and for facilitating the mobility of an emerging middle class at another.

There have been times and places where the curriculum was not taken seriously or should not have been. A little over 100 years ago, fewer than two of every 100 Americans between the ages of eighteen and twenty-one were serious enough about it to enroll in a college or university, and many of those who did enroll were not serious.

Thinking about the curriculum historically presents many problems and requires a willingness to accept surprise, ambiguity, and a certain unavoidable messiness. If the world does not always make sense, why should the curriculum? George W. Pierson, coming up for air after being long submerged in the history of Yale, gasped, "one is appalled at the incoherence of American higher education." The inability of colleges to take common action, to speak or act with authority and a common voice, is surely more than a manifestation of the competitive nature of American life . . . .

Judging quality requires some notion of what the curriculum is expected to do. If the design is to turn

J. Kenneth Smail, Professor of Anthropology, Kenyon College

out clergymen and the performance delivers businessmen, has something gone wrong with the curriculum or has society changed its mind (pp. 1-2)?

. . . it must be from the collective frustration of curricular reformers that there has developed the "academic truism that changing a curriculum is harder than moving a graveyard." The reasons for curricular rigidity are many, some simply being a function of organization. Assemble a cluster of professors in a country town, surround them with scenic grandeur, cut them off from the world beyond, and they will not have much trouble congratulating themselves into curricular torpor. Let someone knock at the door with a vision of change, he will discover that access is blocked by those within the gate. Let him argue in behalf of some perceived need or desire of the students, and he will soon discover his mistake: The institution is really not for the students, after all, but for the professors (p. 3).

Because the curriculum is a social artifact, the society itself is a more reliable source of curricular illumination. In his inaugural address as president of Harvard in 1869, Charles William Eliot stated the relationship clearly: "The university must accommodate itself promptly to significant changes in the character of the people for whom it exists. The institutions of higher education . . . are always a faithful mirror in which are sharply reflected the national history and character" (p. 7).

In 1754, a prospectus for the King's College advised the New York press that King's would institute a course of study that included surveying, navigation, geography, history, husbandry, commerce, government, meteorology, natural history, and natural philosophy, in other words "the knowledge . . . of every thing useful for the Comfort, the Convenience and Elegance of Life . . . and everything that can contribute to . . . true Happiness" (p. 47).

Could young men and women go to Albion, Stanford, Wisconsin, Emory, Michigan State, Howard, Vassar, Amherst, Cornell, and Harvard for the same reasons? Individuals might and did, but in the aggregate they chose according to the expectations that were generated by each institution's style and reputation (p. 153).

As he draws his study to a close, Rudolph declares:

The challenge to the curriculum today is to create an environment that

> is friendly to the production of social critics and that is responsive to a concern with values and the human experience.
>
> Recent efforts to develop specific courses in values have a synthetic quality about them: Unless the entire institutional environment is recognized as making conscious and unconscious statements of value, value courses as such run the risk of being quaint and strangely and unintentionally irrelevant.
>
> College and university faculties, strongly oriented toward their academic disciplines and wedded to the mystique of scientific investigation and suspended judgment, are not a likely source of encouragement for any renewal of concern with values and character. Even the coaches have let us down (p. 288).

Rudolph's study of the curriculum frequently rails against vocationalism. His concluding paragraph expresses the hope that "we can stop making technicians and get back to the business of making human beings. . . . And perhaps, once more, the idea of an educated person will have become a usable ideal" (p. 289).

I share his concern about producing technicians *qua* technicians, but I disagree with the premise of Rudolph, Breneman, *et al.* that a true liberal arts college must not prepare people for careers. It would be a distortion of history to suggest otherwise.

If we put the issue of careerism in historical perspective, we discover that "education has always had a central vocational purpose," all the way back to Sumeria in 6000 B.C. (Katchadourian and Boli, *Careerism and Intellectualism among College Student*, 1985, p. 2). The conflict between utilitarian and liberal education goes as far back as the late fifth century B.C., when the Sophists and Plato's academy pursued competing goals. And in the history of our own country the debate has continued for nearly two centuries, ever since mathematics and natural philosophy were seen as a threat to the fundamental goal of education, the knowledge of God (Rudolph).

I hardly need remind you that Harvard was founded for the purpose of *training Calvinist ministers*. Yale was founded for two purposes: (1) to combat the growing liberalism at Harvard; and (2) *to train Calvinist ministers*. Or as the Commission on the Humanities stated in its report in 1980, *The Humanities in American Life*,

> The early American college had three basic aims: to train young men for the clergy or political leadership; to develop the mental discipline and moral and religious habits appropriate to a cultivated gentleman, whatever his vocation; and to maintain, through induction into the traditions of classical culture, a small elite of the educated in

We need not apologize for preparing people for a career, so long as we truly prepare them for life. A true liberal arts college can—and usually does—do both.

> a predominantly agricultural society (p. 63).

Certainly the same description would fit the beginnings of our colleges. Does our concern about careerism arise from a change in the balance between vocational and intellectual goals, or is there a hierarchy of disciplines which is threatened by changing student interests?

We need not apologize for preparing people for a career, so long as we truly prepare them for life. A true liberal arts college can—and usually does—do both.

As I look back to the early liberal arts tradition in this country and as I assess the current anxiety about the future of our kind of independent liberal arts colleges, I find myself led to make a radical proposal for your consideration this morning. Before I state the proposal, however, I would remind you of the following:

- Of approximately 3,400 institutions classified as institutions of higher education in 1987 by the Carnegie Foundation for the Advancement of Teaching, only 540 are private Liberal Arts I and II colleges.
- Of these 540, David Breneman, in 1990, proposed the elimination of 317, reducing "the total universe of private liberal arts colleges . . . to 212 (Oakley, p. 77).
- These 212 colleges "constitute little more than five percent of . . . institutions of higher education, and educate probably fewer than three percent of all American undergraduates" (Oakley, p. 152).
- As institutions and in terms of the type of undergraduate education offered, these colleges "constitute an exception to the norm" in American higher education (Oakley, p. 152).
- Even if all our GLCA and ACM colleges were included in this select group of 212, we would represent little more than one-eighth of this group and less than one percent of all institutions of higher education.
- We thus appear statistically insignificant. Moreover, as we were told Thursday morning, we aren't even part of the conversation in Washington. "But," says Oakley, "as the Carnegie Council does well to remind us, there are forms of significance more pertinent than the merely statistical" (p. 152).
- All of our colleges are independent of state control, most if not all were founded by individuals or groups of individuals (usually churches) for the preservation and promotion of faith, and all have rich histories which make us distinct from one another.
- Most of the liberal arts colleges in the

list of 212 no longer can claim to educate the whole person. They do very well with the intellect, generally well with the body and with the aesthetic dimensions, but few are a concerned with the spiritual dimension of their students. The development of the moral and spiritual dimension of students once set many of these schools apart from secular state universities, but that is rarely true any longer. Lost along with it, to a degree, was the emphasis on preparation for a life of service to others rather than self.

In light of the foregoing, and given the high degree of interest in the development of moral values, I suggest that we make a radical departure from the ethos of the secular public colleges and universities. At Hope College, we have the following mission statement:

> The mission of Hope College is to offer, with recognized excellence, academic programs in liberal arts, in the setting of a residential, undergraduate, co-educational college, and in the context of the historic Christian faith (Hope College Catalog, 1993-94).

I am not proposing that we all have the same mission or that we all revert to our initial missions. Rather, I am suggesting that each institution, honoring its own tradition, find its own way to encourage both students and faculty to talk about the relation between faith and learning. If our faculty and students include Muslims, Jews, Christians, Buddhists, as well as agnostics and atheists, why not allow free and open discussion of the basic teachings and moral values of their own traditions? The constitutional guarantee of freedom of religion does not mean freedom from religion, nor are our colleges bound by the church-state separation imposed upon state-supported institutions.

Bill Placher of Wabash, in his fine book *Unapologetic Theology*, argues that true dialogue across religions can best occur when believers of a particular faith represent their own beliefs with integrity, rather than trying to reduce all faiths to a watered-down universal "religion." Since some religions, moreover, make diametrically opposing faith claims, we do them an injustice by trying to fit them all into one Procrustean mold.

I would argue, further, that this approach would not only restore distinctiveness from state schools with which we often compete, but it would also provide a climate in which cross-cultural understanding could be more readily nurtured. For many of us, the commitment to multiculturalism is rooted in a world view shaped by a faith commitment. Last night's postprandial musical entertainment also reminded us that faith is a significant element in African American culture. The same is true of other cultures which we seek to understand and incorporate into our educational programs. Can we do justice to another person or another culture, if we exclude an important dimension of their life?

Francis Oakley rightly reminds us that "the whole genius and direction of the Western cultural tradition itself, . . . When seen in historical and cross-cultural perspective, stands out in the end as a persistently syncretistic and open-ended one. However hesitant, hostile, or conflicted its initial reaction, across the centuries it has ultimately proved able to assimilate the contribution of Jew as well as Greek, Celt and German as well as Roman, Arab as well as Asian, and, in the most recent past, African no less than Latin American" (p. 148).

I now invite you to join the conversation.

Jacob E. Nyenhuis, Provost, Hope College

CLOSING PLENARY

Carol J. Guardo: We have asked each of the panelists to speak from their particular perspective, and given their roles in their respective institutions, to distill and synthesize the conference for us in twenty-five words or less. Each of them has assured me that they've done their assignment. We have decided, given the length of the conference, that we're all going to just sit here. We're not going to stand at the podium. We're going to conserve our energies for the articulation of our points. We also went through a long logistical discussion prior to this session and decided that we would present our remarks in reverse order. So to start us off, I'm going to identify everyone at the table. Jenifer Ward has agreed to be first.

Jenifer Ward is Assistant Professor of German at The College of Wooster. Following Jenifer is Blake Michael, Director of International Education at Ohio Wesleyan. Next will be Marilyn LaPlante, Dean of Students at Kalamazoo College. John Jacobson, President of Hope College will follow Marilyn. Elaine Comegys, Associate Dean of Students at Antioch will be the final panelist to speak.

Jenifer K. Ward: What I want to do first is refer us back to three statements that have been made over the course of the last few days. Len Clark's statement that what we're really about here is forging a language of community and that the only way to do that is to accentuate difference and differences. We heard from Manning Marable that the best way to proceed in a debate is to seize the discourse. We heard from Bonita Washington-Lacey that words matter, and that the words we use structure the way we think and the way we do our jobs. I thought it would be instructive to look back at how the discourse was framed, to look at the language that we forged, and to look at the words that we actually used.

Being a voracious and compulsive note-taker, I looked over my eighteen pages of notes and saw what I thought was a pattern. It seemed to me that the first day and a half was marked by a different kind of language than the second day and a half. The words in the first day and a half were these: products, consumers, educational delivery systems, market-driven demands, and so on and so forth. It seemed to me that the second day and a half was marked by discussions of creating global citizens, thinking about what it meant to be multicultural, to think multicultural, and to teach to diversity and not about diversity.

What concerns me is that the language of the first day and a half is market language. That is a decidedly bad model if our product is education. Any good capitalist will tell you that if you can choose between two products, you will choose the one that has the least amount of instructions, is easiest to put together, and has the five year warranty over the one that

I want to see us as a community of scholars, who see tensions as productive, and challenges as promises.

requires constant maintenance, has illegible instructions, and so on.

As a faculty member, my worst horror would be if someone talked about my product as the one that required no maintenance, as the one that came with its own batteries, and so on and so forth. I can even go so far as to promise my consumers that what they're going to get is the one that tastes bad, that they'll want to spit out after a few minutes, that is real hard to chew, and may not be sprayed with that glossy preservative that salad bars are sprayed with.

To take the market metaphor a little bit further, it seems to me that there are all sorts of implications for what happens if we construct our students as consumers. First of all, the consumer, the customer, is always right. And I don't think our "customer" is always right. I think our "customer" needs for us to help them think about the relationship between what they think they want, what we think they want, what we want, and so on. I also think that if you use a market model, the discussion of whether or not you have to throw out Shakespeare if you include Alice Walker starts to sound suspiciously like replacing old product lines with new product lines. We have to clear out the shelves of the old stuff if we're going to put the new stuff in. I insist on believing that we're smart enough and creative enough to think about that differently. In other words, I don't think that the first day and a half's discourse is up to the task of helping us think about the second day and a half's demands.

It seems to me that what we need to do is recognize that the product we want to sell is sometimes painful, often transformative, always challenging, and satisfying in the end. That the product our students may want to consume maybe not be the product that is best for them. Certainly, we can help them think about what that product might be. We can also certainly learn from them and they have much to teach us.

As much as we don't want to consider price and cost, I absolute think that we must. I've heard so many people say over the last few days that the real fear that they have is that students we want won't be able to afford us. So, clearly we have to consider price and cost. But it seems to me that if you start with a bottom line rather than ending with a bottom line, you get into all sorts of difficulties.

I've also heard people talk about IBM a lot over the last few days. They have used what has happened to IBM as sort of the nightmare vision of what could happen to us. I have to say that what terrifies me is not that IBM is failing, what terrifies me is that we're comparing ourselves to IBM.

If I'm suggesting that we throw out the discourse of the first day and a half, it seems to me that it's incumbent upon me to also suggest a metaphor for how we perceive ourselves when we leave here. We need to compare ourselves to an ideal of a thinking community. Notice I say community and not therapy group, where all feel comfortable, where none are challenged. A community where people sometimes don't get along, but always try; where people form coalitions, even though they may not get along with each other and agree with each other, and may even not like each other; where people try to come together with a common pursuit.

We need to remember what that pursuit is and not how we're going to pay for it on the front end, recognizing always that you end up somewhere else. I'm not suggesting that we become a community like the one in Waco, Texas, where everyone thinks the same thing. And I'm not suggesting that we think of ourselves necessarily as a family—especially in these days when all families are dysfunctional. I don't want to start thinking of ourselves as the enablers. I want to see us as a community of scholars, who see tensions as productive, and challenges as promises. And as an aside, I also heard a number of times that what we really need to do is also think about the ways in which proficiency and foreign languages are going to help us into the future and to that, I would just like to say "ditto."

R. Blake Michael: Thank you Jenifer for those remarks. They help me clarify a little of what I want to say at the end. So thank you. I thought I would summarize by giving what to me has been the worst idea I've heard while I was here, what were several ideas that I see in the middle, ones which I think are good but need further clarification, and then what ideas have impressed me as the best ones.

It's a little daunting to give the worst idea but I look around and see that the major proponents have gone home, so I think I can do it. To me, this three-year B.A. makes no sense whatsoever. I recognize there is nothing sacred about four; I come from a trinitarian tradition myself. But the students that we currently take in as eighteen year olds are academically ill-prepared, both in terms of the facts they master and in terms of any capacity for conceptualization and abstraction and judgment. They are also, I think, emotionally not as well-prepared as we would like. They are more fragile, more needy, than I believe previous generations of college students have been and certainly more so than I would like to see them be.

It's very difficult for me to understand how we could move such people from where they come in to where we would like to see them at the end of a college Bachelor of Arts degree in a shorter period of time than we have been doing. You mentioned a five-year warranty on products. To me, a five-year B.A. makes a lot more sense than one of three-years. The exception I would give to that is if we are able to evolve some kind of plan of national service, voluntary service, prior to college. We might then be taking in students with a higher degree of sophistication and maturity, and able to work with them in a shorter time-span. It just baffles me as to why a three-year B.A. is a solution to our problems, so that's my vote for worst idea.

Somewhere in the middle, that is where I picked upon ideas that have attracted me a great deal, but ideas that need some reflection and clarification. One has been the sort of high technology electronic campus. The form in which I heard that idea presented that had the most appeal to me was to use various forms of electronic linkage, data links, fiber optic networks, and so forth in order to prepare students prior to sending them abroad. Instead of grouping them in one place for preparatory courses, they might be on their own campus and taught from a central location. They would then gather and take their trip abroad and be prepared to learn in that cultural context. To me that had certain merit.

The reason that I am a little concerned with the idea is that we're located just twenty miles north of Ohio State and they've been doing a lot of their teaching on television boxes for years. They've put a lecturer in one building and students in five other buildings where all they do is watch the TV screen. To me that is exactly counter to the kind of education that we would like to provide. I certainly don't want to see us moving in a direction that facilitates that sort of impersonality unless we were very careful about what we're doing and have very clear ideas about how to avoid the pitfalls of that approach.

The image in my mind for the sort of horrors of such impersonalized electronic education is what I call the Darth Vader approach. By this I mean this man who is all machine. I fear that the students we produce would be no more than the sort of grub worm which we saw existed inside of that Darth Vader mask when it was finally removed. So, he had been. Maybe at the grave we could rediscover our humanity, but in between, it concerns me.

A second point, the phrasing by which I was very much impressed but I do think needs to be taken with some care, was the declaration that the question of multiculturalism is moot. One reason that struck me is I've always been concerned with the word moot, which means to debate. It did not, originally at least, mean beyond debate, but to debate. I don't think the question of multiculturalism is beyond debate. I think by the existence of multicultural programs in education and on campuses that the battle has been won. I believe that's what was meant by this statement.

I would caution on two fronts that we

Often, it does not seem to be understood that a variety of these educational initiatives we're talking about: off-campus study, multiculturalism, Women's Studies, are issues that need to be seen in the context of the overall educational effort of the institution, not simply as peripheral programs that can be tacked on if there's money left over.

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must remain both vigilant and active in pursuing the goals that the effort for multiculturalism puts forth. Vigilant because as soon as something has become slightly legitimized, it becomes often more difficult to preserve it, fund it, maintain its prominence than it was when it was illegitimate—and therefore brought out a lot of the rebel energies and proponents and so forth. Therefore, on a practical level, I think continued vigilance will be necessary.

The other is a more theoretical concern or a long-term concern of what we mean by multiculturalism. I believe the vision presented yesterday by Manning Marable is a viable one that can sustain this idea, this way of teaching, and a way of conceiving the university far into the future. However, I don't think that's a vision shared by everyone who talks about multiculturalism. Somewhere underneath the variety of cultures that we've become knowledgeable about, and underneath the variety of valuable ideas, practices, aesthetics, and so forth presented by various cultures, somewhere under that we must struggle for a common culture that allows us to live together and discourse together. I think it's important to continue to inquire in the college context, in the liberal arts college, into how that common vision is to be shaped, how it can be rich, globally. How it can provide for the variety of perspectives that multicultural movements have attracted and at the same time leave us a basis for common discourse and life together in a community. I think that part of the issue is far from moot. I think it is still very much a part of what we should be about in liberal education today.

Well, best ideas. I was going to say that the best idea I had heard was Neil Sobania's idea that off-campus programs ought not to be seen in terms of tuition, export, resource drain or whatever, but simply a part of what it means to provide a liberal arts education in the twenty-first century. As such it therefore becomes a part of the general priority and budgeting process of an institution, not peripheral—seen as somehow more costly than a science lab, a good library, or whatever. I still think that's an excellent idea and I have tried to promote that view in the budgeting process on my campus.

Often, to my dismay it does not seem to be understood that a variety of these educational initiatives we're talking about: off-campus study, multiculturalism, Women's Studies, are issues that need to be seen in the context of the overall educational effort of the institution, not simply as peripheral programs that can be tacked on if there's money left over. They need to be seen as central to what we're doing. They will still be subject to the give and take of budgeting process, but not peripheral to it.

I decided this morning, in the session on enduring value in liberal arts education, *We do need a sense of ourselves as institutions which teach something about values, clearly not preaching a particular set of values, but helping students and helping faculty constantly to be involved in the process of asking tough questions, life-decision questions, rather than simply providing information.*

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that I was beginning to hear what is probably to me the best idea to emerge in the conference—we do need a sense of ourselves as institutions which teach something about values, clearly not preaching a particular set of values, but helping students and helping faculty constantly to be involved in the process of asking tough questions, life-decision questions, rather than simply providing information. That seems to me what we have been about in these schools for most of a century and a half, or something on that order of time. A part of a larger liberal arts tradition that stretches back centuries before that. A process of continuing to provide people with information. Not just information, but information which is immediately placed in the context of questions, of values, of decisions, so that we are not merely providing facts.

We do not merely challenge established values, but are constantly asking students and faculty and administrators in the entire community of learning which is a college, to be engaged in the process of asking tough, ethical, moral, religious, theological, and ecological questions. The questions that matter must be shaped in the context of the learning community. This type of college is uniquely equipped for carrying out that mission. Unfortunately, we get distracted by everyday concerns and forget the mission, but we're uniquely equipped for it.

There is one further point that I would make. I think it will lead to some discussion with the next set of comments. I heard a lot about a focusing on the student learner and on student learning. I do think that's where our focus needs to be. But I would pick up and reflect again the caution that Jenifer gave us, that the students may not be the people best equipped to tell us what we ought to be doing when we're teaching them. We are a part of a long tradition of liberal learning. We have the kinds of questions, conceptualizations, and value issues I was mentioning.

We have made efforts to link ourselves into that tradition. We have dedicated our lives to the preservation, the expansion, and the reformation, perhaps, of that tradition. Our mission is to pass that sacred learning on to the next generation. Therefore, the student is not the person to whom we go—the student's own perceived needs is not the place we go to find out what the mission of liberal education is. In fact, the student is not the end in this process. The student is the next link in a chain of communicating that tradition of liberal learning. We can only forge that link if we look at the materials we're working with, if we're very careful to try to educate that student into the kind of liberally educated and value-forming person that we think a liberal education creates.

We must always hold up for ourselves, and for them, the ideal that they are a link in the chain. It did not begin with us and it does not end with them. It is a part of a much longer process. That ideal provides some of the purpose in the direction that I was talking about in the last comments; that we sometimes lose if we focus only on students and their perceived needs in the education.

Marilyn J. LaPlante: In the letter that we got from Jeanine L. Elliott, Vice-President of GLCA, it said to listen for something that sparked our interest and enthusiasm and talk about that. I told her that I thought this was a real sneaky way to be sure that six people listened really carefully through all of the conference sessions. I found my spark in the very first session so I thought I was golden. I could focus on whatever else I wanted to through the course of the rest of the three or four days.

When the spark came, I dismissed all the product and consumer language. Instead I heard Richard Smith suggest to us that we need to put the student back into a much more central focus for our educational experiences. I almost stood up and said "Yes!" like the students do now because I think we spend far too much time thinking about our teaching, thinking about our administration, and thinking about the logistics.

We don't spend nearly enough time assessing who these students are who come to us or thinking about where we want them to go. Not where they tell us they want to go, but where do we want them to go? Then, what do we do with them in that short period of time, whether it's one year, two years, three years, four years, or more? What do we do with them in that short period of time to get them to where we want them to go? That was my spark. I was all fired up because I didn't have to think or even worry about this anymore.

Unfortunately, I have worried about it because it seems to me that this idea has stayed on the fringe, that the conference did not place the student back into the central position. Several people referred to the importance of focusing on the student in different ways and I appreciate that. In the last meeting I was in, I overheard a conversation. I haven't been able to identify if this person is sitting here so I apologize if I am saying it wrong. But, I overheard him say, "I am really disappointed because everything I've heard you say sounds just like what they're saying in the public universities." And he is an outsider from a public university. He said, "I expected to hear conversations that were different because you are private, residential, liberal arts colleges."

I thought that it was very telling that we were not talking very carefully about the special mission and special focus of private, residential, liberal arts learning communities. It seems to me that the challenge for us for the next century, as

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we're approaching it, won't be the challenge for the century because there'll be 20,000 more in the meantime. The challenge for us at this point is to redefine who we are as total residential communities because that's who we say we are. We say that we are residential colleges and that must mean something. So we must work to redefine ourselves as residential, liberal arts learning communities.

John H. Jacobson: There is sometimes merit in saying what everybody is thinking, isn't there? I've been trying to remember who it was who said recently that leaders of corporations and colleges need training in how to make visionary statements. We've had a grand display of visionary statements at this conference; some insightful, some novel, some stimulating. Some outmoded and outworn. All of them good, bad, and indifferent, help us to refrain and refine our own visions, hence our visionary statements.

The GLCA is a voluntary association of colleges that are similar in some respects, but very different in many. If we were, for example, a university system, rather than a voluntary association meeting here today, we would have to frame and enforce common policies. Sharing visions is much more stimulating and liberating than adopting policies and forcing people to conform to them.

I think that the greatest value of the GLCA is found in the opportunities that it affords to various groups within our colleges to meet and learn from each other. As some of our speakers have reminded us, our small size has its advantages. Yet it is sometimes valuable to have a larger group of colleagues than any one college offers. Such programs as the GLCA Course Design and Teaching Workshops, our international programs, and our off-campus programs, help us to gain the advantage of size while retaining the advantages of smallness. The teaching of faculty and the college experience of our students is better, far better, than it would be without the GLCA. That is the most important thing about the association. That is what we need to preserve in the next thirty years.

Thank you.

Elaine Comegys: I think this conference has caused me to reflect on what the Committee for Institutional Commitment to Educational Equity (ICEE) has done over the course of time, what Women's Studies has done, what our international programs tried to accomplish. It made me think of bridges and links, connecting points, take-off points, and sharing points. I think these are all very important. I remember quite well the Earlham 1986 conference where there were presidents, provosts, deans, academics, and student affairs people. At that time we set for ourselves three goals: that the curriculum

One of the most exciting things about the GLCA for me has been the trust between institutions that permits us to share goals, visions, accomplishments, failures, and problems.

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in each of our institutions should reflect the presence of people of color and women; that we should concentrate on the recruitment and retention of minority students and faculty; and that we should work together respecting the differences of our institutions. Work where we could on common bonds but preserve our uniqueness.

One of the most exciting things about the GLCA for me has been the trust between institutions that permits us to share goals, visions, accomplishments, failures, and problems. The fact that we do not seek to make ourselves like one another, but grounded in respect for one another, we choose to reach another level and work together.

I also remember quite clearly one of the first meetings of ICEE, and ICEE for those of you who don't know, is the African American Studies or Black Studies Task Group of the GLCA. I remember how we literally fell upon each other's neck in joy of seeing people like ourselves who understood what it was like to struggle in predominantly White institutions and not be understood. Not be able to talk about the stress of it. The disillusionment of some of it. The hopelessness of some of it. But determined to create bridges, links, reflections and hope. Now ICEE can meet at such a setting as this, not turned inward, not clinging to one another, and be able to talk about programs that are finally beginning to be accepted as legitimate programs. We can reflect back on 1986 when, excuse me for saying so, but Albion and Hope couldn't quite envision some of the things that we were talking about, to a place now where each and every one of our campuses has experienced penetrating and powerful change. Maybe not what we wanted, always, but for me the excitement has been watching the different processes, the different avenues, and hearing the different voices. I find it exciting.

Now to be more candid, I have tried to figure a way not to come to this conference. I am so weary of certain discretions. I thought "My foot hurts, I can't drive. What are they gonna say, anyway? I think I won't go." Then someone offered me a ride: no more excuses. I'm glad I came because I'm really leaving with renewed hope. I really do feel that we have accomplished some things. Three things stand out, and then I'll stop. Again, in ICEE's work—Progress. First we formed a support group. We could pick up the phone and say, "It's a bad day here. Nobody understands me. They confuse me with the only other Black faculty person on the bench. You know, that's when they teach another course on the African American experience or the women's issues. I want to teach something else."

We've come from that point to, on a somewhat voluntarily basis, going from one campus to another to help colleagues build, develop, and measure. ICEE made a commitment to visit each campus within the consortium and we've done that. We've been hosted and welcomed. We've been given an opportunity to meet faculty on their campuses, to talk with students, to show them that there are other institutions that have people of color and function, to carry on conversations: "We understand some of your issues, let's talk about it." Filled with the support that we had built, we decided to move even further. How could we help all women and students of color take greater advantage of what we believe in, what we're committed to, and what we're offering?

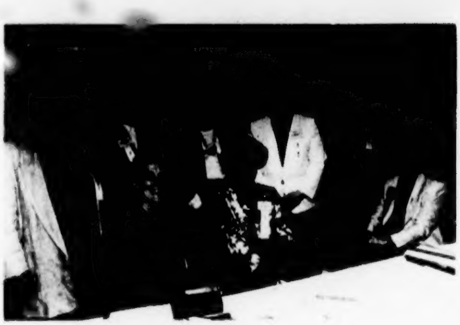
The next step was for us, as a task group, to visit domestic off-campus programs. We went to the Philadelphia Center. We visited students on the job. We went through a diversity training workshop. We shared and we talked. Now we knew how to go back to our campuses to recruit participants, and I think that's beginning to bear fruit.

We went to the Newberry Library, patriarchal, neurothink, etcetera, etcetera, and they explained to us what their collections contained. We said, "we hear this differently. Your collections, in fact, contain much information about people of color, native Americans, slave narratives, plantation records, and pullman records. Why don't you talk about these things?" And they said, "Well, nobody's asked us." But they then began to rethink, and at our Black Studies Conference at Kenyon last year, Jim Grossman, one of their fellows and librarians, came and presented to us their revisionist thinking about their collections and how their collections could be used by women and people of color. We're trying to get to New York; we're even trying to get to Kenya (don't tell anybody).

But quite seriously, I think growth has taken place and sharing has taken place. I wish that those of us who are in close proximity would do more of it. Earlham and Antioch are reading a common text. Faculty will be meeting in May to talk about that. We will be meeting to talk about how we can share resources. For example, if DePauw has someone coming, that person could possibly stop off at Wabash or Ohio Wesleyan. Could we not combine forces for students so that students can meet students on our other campuses and share the experience? Because it gives them strength? It's not just this way at Antioch; it's difficult at Ohio Wesleyan; or Denison. Let's talk about it. Let's talk about learning communities, growing, and survival with more openness, more willingness to listen, more understanding, and with the true reflections of the presence of women and people of color in our society.

Thank you.

Carol J. Guardo: If I may, as we close, I



GLCA staff

Standing: Caroline Gould, Sonya Marie Riley, Martha Palladino, Roxanna Lavin, Harriet Vaughn. Seated: Jeanne L. Elliott, Michelle Gilliard, Carol J. Guardo

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would like to make three points of presidential privilege.

First, I would like you to join me in thanking our presenters today. Secondly, I would like to say there were three reasons why I came to the GLCA. The people, the programs, and the prospects. I have to say that those three reasons have been given new life, new energy, and have been underscored; the people in GLCA I think are just special. There is no group like our group and people who are not of the GLCA will be the first to say that. I think we have demonstrated it not only in this session, but in all the sessions that have taken place and probably in the bar and in the corridor as well. The programs, they're alive, they're living, and they're vibrant. We've gotten all kinds of new ideas. I think the prospects not only for our organization, but prospects for the twelve institutions that make up the organization are indeed very promising.

It's been a long journey to this conference for me and my staff, as you can well imagine. But I'm sure I speak for them as well as myself, that we go away energized, we go away inspired, we go away feeling very good about the work we do, although we are somewhat removed from the campuses. We don't always see in the direct way that you see what happens on the campuses, but this has been certainly a renewal time for us.

Lastly, I would like you to join me, please, in thanking the GLCA staff for all their work.

We stand adjourned.

Carol J. Guardo, President, Great Lakes Colleges Association.

Jenifer K. Ward, Assistant Professor of German, The College of Wooster.

R. Blake Michael, Acting Associate Dean of Academic Affairs and Director of International Education, Ohio Wesleyan University.

Marilyn J. LaPlante, Dean of Students, Kalamazoo College.

John H. Jacobson, President, Hope College.

Elaine Comegys, Associate Dean of Students, Antioch University.

Appendix A: Conference Program

Wednesday, March 31, 1993

7:30 p.m. Opening Plenary and Keynote Address

Welcome: Carol J. Guardo, President, GLCA

Confronting the Challenges, Sustaining the Values

Speaker: Richard M. Smith, Editor-in-Chief, *Newsweek*

Respondent: Richard J. Wood, Chair, Board of Directors of the GLCA and President, Earlham College

Thursday, April 1, 1993

8:30 a.m. A Walk Through GLCA History

9:00 a.m. Plenary Session

Liberal Arts Colleges: The Threatened Species of American Higher Education?

Moderator: Kenneth Bode, Director, Center for Contemporary Media, DePauw University

Panelists: Sarah Fritz, National Correspondent, *Los Angeles Times*

James B. Stewart, author and former Editor, *Wall Street Journal*

Respondent: Richard F. Rosser, President, National Association of Independent Colleges and Universities

11:00 a.m. Roundtable Discussions

2:00 p.m. Concurrent Sessions

Science Education and the Education of Scientists

Moderator: F. Sheldon Wettack, President, Wabash College

Speakers: Helen Murray Free, President, American Chemical Society

Richard C. Hudson, Executive Producer, Science Programming, Twin Cities Public Television

Multicultural Issues and the Education of Students of Color

Moderator: Robert G. Bottoms, President, DePauw University

Speakers: Edgar F. Beckham, Program Officer, The Ford Foundation

John W. Porter, CEO, Urban Education Alliance and former Superintendent, Detroit Public Schools

International Developments and International Education

Moderator: S. Frederick Starr, President, Oberlin College

Speakers: R. Moses Thompson, President, TeamTechnologies, Inc.

Jackson H. Bailey, Professor of History and Senior Advisor to the Institute for Education on Japan, Earlham College

4:00 p.m. Roundtable Discussions

7:00 p.m. Banquet

Moderator: Richard J. Wood, Chair, GLCA Board of Directors

Commentary: Michele Tolela Myers, President, Denison University

Alan E. Guskin, President, Antioch University

Performance: Following the commentary, a program of music will be offered by students from DePauw University, Greencastle, Indiana.

Friday, April 2, 1993

9:00 a.m. Plenary Session

Thirty Years of Educational Change—Looking Forward and Looking Back

Moderator: Paul C. McKinney, Provost and Dean of the College, Wabash College

Panelists: Peter Frederick, Professor of History,Wabash College

Gail B. Griffin, Associate Professor of English and Coordinator, Women's Studies, Kalamazoo College

Neal W. Sobania, Professor of History and Director of International Education, Hope College

Yvonne C. Williams, Professor of Black Studies and Political Science; Dean of the Faculty, The College of Wooster

11:00 a.m. Concurrent Sessions

From Crossing Borders to Crossing Cultures: International Programs in the Context of Multiculturalism

Joseph Brockington, Assistant Director of Study Abroad and Associate Professor of German Language and Literature, Kalamazoo College; Howard Lamson, Professor of Spanish, Earlham College; Patricia O'Maley, Director of International Programs, Earlham College; Michael Vande Berg, Director of Study Abroad, Kalamazoo College; JoAnn deA. Wallace, Director of Antioch Education Abroad, Antioch College

Active Teaching and Learning: Why Off-Campus Programs Flourish

Moderator: Thomas R. Haugsby, Associate Dean of the Faculty, Antioch College

Stevens E. Brooks, Executive Director, GLCA Philadelphia Center; Alvin I. Sher, Executive Director, GLCA New York Arts Program

Breaking the Color Barrier in Higher Education

Moderator: Carol Lasser, Associate Dean of the College, Oberlin College

Dwight Hollins, Assistant Director of Admissions and Coordinator of Multicultural Admissions, Oberlin College; Dino Williams, Assistant Professor of Cooperative Education, Antioch College

Fostering Growth as Teachers and Learners

Faculty of the GLCA Course Design and Teaching Workshop: Deborah Butler, Wabash College; Jane Dickie, Hope College; Dave Finster, Wittenberg University; Peter Frederick, Wabash College; Dianne Guenin-Lelle, Albion College; Terry Kershaw, The College of Wooster; Oliver Loud, Antioch College; Larry Lovell-Troy, Millikin University; Katherine P. Price, DePauw University; Keith Ward, Denison University

Building Community and Communities in a Residential College

Moderator: Donald J. Omahan, Vice President and Dean for Student Affairs, Albion College

Panelists: Charles J. Morris, Provost, Denison University; R. Eugene Rice, Vice President and Dean of the Faculty, Antioch College; Anne H. Wright, Dean of Student Development, Earlham College

2:00 p.m. Plenary Session

Multicultural Education and Its Challenges for the Future of Higher Education

Moderator: Len Clark, Provost, Earlham College

Speaker: Manning Marable, Professor of Political Science and History, and Director, Center for Studies of Ethnicity and Race in America,University of Colorado at Boulder

Respondents: Gwyneth Kirk, Associate Professor of Women's Studies, Antioch College

4:00 p.m. Roundtable Discussions

5:00 p.m. Art exhibit by Bing Davis, Chair, Art Department, Central State University, and DePauw University alum

6:15 p.m. Gallery Talk, Bing Davis

7:00 p.m. Banquet

The GLCA New Writers Award for Poetry will be presented to the 1992 winner, Mary Stewart Hammond, for her volume, *Out of Canaan*, published by W. W. Norton.

The Earlham College Gospel Choir will perform.

Saturday, April 3, 1993

9:00 a.m. Workshops

The Liberal Arts College: An Enduring American Success Story

Convener: Jacob E. Nyenhuis, Provost, Hope College

Alternative Approaches to Teaching Diversity

Conveners: Lisa Ransdell, Director of Affirmative Action and Women's Programs, Denison University and BonitaWashington-Lacey, Associate Dean for Minority Affairs, Earlham College

Teaching to the Challenges of Everyday Life

Conveners: Laurie Churchill, Assistant Professor of Humanities-Classics and Women's Studies, Ohio Wesleyan University and Keith Ward, Director of the Freshman Year, Denison University

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Faculty Roles in Confronting Institutional Challenges

Conveners: Marigene Arnold, Professor of Anthropology, Kalamazoo College, and Ingeborg Baumgartner, Professor of Foreign Languages, Albion College

11:00 a.m. C[illegible]g Plenary

Moderator: Carol J. Guardo, President, GLCA

Commentary: Elaine Comegys, Associate Dean of Students, Antioch University

John H. Jacobson, President, Hope College

Marilyn J. LaPlante, Dean of Students, Kalamazoo College

R. Blake Michael, Acting Associate Dean of Academic Affairs and Director of International Education, Ohio Wesleyan University

Jenifer K. Ward, Assistant Professor of German, The College of Wooster

12:00 noon Conference Adjourns

APPENDIX B: GLCA PROGRAMS AND INITIATIVES

The GLCA Member Colleges

Who are they?

The Great Lakes Colleges Association was chartered in 1962 as a consortium of twelve midwestern, liberal arts colleges. Representing three states, these institutions are: Albion College (MI), Antioch College (OH), Denison University (OH), DePauw University (IN), Earlham College (IN), Hope College (MI), Kalamazoo College (MI), Kenyon College (OH), Oberlin College (OH), Ohio Wesleyan University (OH), Wabash College (IN), and The College of Wooster (OH). The twelve colleges came together on the basis of common characteristics. High academic standards and levels of achievement prevail with both faculty and students at these institutions. All are joined in the philosophical commitment to the liberal arts and sciences.

Founded between the 1824 and 1866, GLCA colleges represent some of the nation's oldest private institutions of higher education. Their commitment to quality undergraduate instruction is illustrated by a GLCA average faculty/student ratio of 12:1, and the fact that over 90% of their faculties have a Ph.D. or the terminal degree for their field of study.

The mission of the GLCA is to preserve and strengthen its member institutions as private colleges of liberal arts and science. To this end, the Association addresses fundamental issues which directly affect the vitality and the excellence of these colleges.

Leaders in setting the standard for undergraduate education

Phi Beta Kappa: Several of the GLCA colleges are included in the 10% of all liberal arts colleges and universities in the nation that are recognized by Phi Beta Kappa. In some instances, the first private college in each of the three represented states to have a chapter of this international honor society was a college which is a member of the GLCA.

Oberlin 50: Sharing an unyielding commitment to science education, the Oberlin 50[1] distinguish themselves from other colleges and universities by sending a greater proportion of their science students to graduate programs than the Ivy League or the twenty top-rated research universities. Two-thirds of the GLCA colleges claim membership in the Oberlin 50.

Leaders in community service

President Clinton, in his National Service Address delivered March 1, 1993 at

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[1] In the mid-1980s, Oberlin College invited 50 liberal arts colleges with extraordinary science programs to participate in a conference on undergraduate science education in the liberal arts setting. From this conference emerged the "Oberlin 50."

Rutgers University, spoke frequently of the "spirit of service." The spirit of service, he said, moves people to enrich the lives of others and thus the nation, by giving of themselves, their time, their talent and their skills to help those less fortunate. It is this spirit of service that is celebrated at GLCA colleges.

Habitat for Humanity and other nationally-directed service organizations represent one of many ways in which students at GLCA institutions become involved in community service. One college has a campus-based organization which is so expansive and successful in its own right, it has won local and state awards for the largest student-run community service organization in the state. At an institution where at least one out of every five students volunteers, putting in a total of 8,000 hours per year collectively, such distinction is well deserved. And there are additional examples of extraordinary student volunteerism at GLCA colleges. One of these activities involves foundation grants which assist students providing community service to low-income areas throughout the state. Another has the distinction of having been recognized by President Bush as the nation's 556th Daily Point of Light. But volunteerism does not end with graduation for GLCA alumni. Continuing on into their professional lives, one GLCA institution was ranked first in the nation for the percentage of alumni involved in community service (68%). At this same institution, 85% of the undergraduates are involved in community service.

Leaders in preparing undergraduates for graduate/professional study

CEOs in Business: Providing an educational experience that will prepare their graduates for careers in a variety of fields, GLCA colleges are among the most productive colleges and universities whose alumni become corporate executives. Of note, one GLCA college ranked eleventh in the nation in producing CEOs of Fortune 500 companies.

With over 80% of their graduates applying to medical school and to law school accepted, GLCA colleges are recognized as leaders in preparing undergraduates for graduate and professional study. In addition to numerous opportunities for one-on-one faculty/student interaction, the hallmark of GLCA faculty is encapsulated in one president's commentary on a GLCA college's faculty. That is, they have an "ethos of extraordinary devotion to students, . . ."

Educators of the Nation and the World

GLCA colleges are not only distinguished by their curricula, their faculty, and the talents of their student bodies, but by the diversity within the student bodies.

Enrolling students from all the different states and territories, as well as the District of Columbia, Puerto Rico and forty-five foreign countries, GLCA colleges educate students from around the nation and around the world. Their long-held commitment to off-campus study, both domestic and international, illustrates the role they see themselves playing in the education of a world citizenry.

GLCA colleges pursue a variety of programs and activities in order to sustain their commitment to quality education. These programs include heightening the social and cultural awareness of their students to international and domestic issues of diversity. Examples of the initiatives designed to provide exposure to international experiences, in addition to the off-campus study opportunities, include the Program for Inter-Institutional Collaboration in Area Studies (PICAS) and the Consortium for Inter-Institutional Collaboration in Africa and Latin American Studies (CICALS). Both of these foundation-funded programs are designed to encourage curricular development, faculty research, and student language study.

In addition to educating students from around the nation and around the world, GLCA colleges are dedicated to developing diverse communities of students and scholars. Specifically, a broad array of strategies have been employed by GLCA colleges to increase the representation of American minority sub-groups within their student bodies and increase the ethnic, racial, and gender diversity of their faculties. While they have been successful in these endeavors, they recognize that their work is not done. In addition to increasing the number of people from varied backgrounds, the colleges complement these efforts with community building activities which celebrate difference and offer communities of cultural pluralism.

GLCA Programs: Highlights from Thirty Years of Consortial Cooperation

Faculty Development

DID YOU KNOW . . . faculty development has been a central part of the GLCA since 1974? Largely due to a Lilly grant and the establishment of a GLCA Committee on Teaching and Learning, a continuing program of conferences and workshops designed to support the professional development of faculty as teachers has been sponsored. Throughout the Association's history, GLCA faculty development activities have provided opportunities not readily available elsewhere. These have been deliberately designed not to compete with the faculty development opportunities on the individual campus, but rather to complement these options.

The purposes of faculty development activities are to reinforce the preeminence of undergraduate teaching on GLCA campuses. This includes curriculum development initiatives, which the GLCA colleges, given their emphasis on teaching, value greatly. The GLCA Course Design and Teaching Workshop (CD&T), a week-long experience, is one example of how the GLCA goes about creating curriculum development initiatives. Now in its seventeenth year, the workshop identifies innovative and flexible approaches that are geared to assisting faculty, at various stages of their teaching careers, to improve their teaching and design of courses. Having been well received by not only GLCA faculty, the program has achieved national recognition through citations made in *Course Design for College Teachers* (1992) by Larry Lovell-Troy and Paul Eickmann. A new component of CD&T is to reserve one of the week-long workshops for those faculty incorporating multicultural perspectives into the general education curriculum. Made possible by a grant from the Ford Foundation, this newest component of CD&T will begin this summer.

Though first consideration goes to GLCA faculty, faculty from other colleges and universities participate in CD&T workshops. Stemming from their faculty's involvement in the CD&T workshop and other GLCA conferences, institutions around the country have modeled some of their programs from the GLCA program. Of note, the Associated Colleges of the South, a recently formulated higher education consortium of southern colleges, whose faculty have attended GLCA conferences and CD&T, has chosen to emulate the GLCA's faculty development program, as well our off-campus study opportunities and other programs.

Another of the other faculty development programs is the mentoring program which pairs a junior faculty member at one institution with a senior faculty member at another institution. The program was developed in order to offer support, orientation to the profession, adjustment to the life and culture of a liberal arts and sciences college, and general guidance to new GLCA faculty. Additionally, the consortium sponsors conferences and meetings that enable faculty to discuss innovative and up-to-date pedagogical issues within and across disciplinary boundaries.

Off-Campus Study

DID YOU KNOW . . . the off-campus study opportunities represents the first area of consortial initiatives for the GLCA? And that the GLCA offers both international and domestic off-campus study experiences? Intended to provide extraordinary opportunities to learn from other peoples and to participate in activities through which they encounter national and international issues, four international and four domestic programs are offered. The international programs include: Studies in Africa, European Academic Term, Scotland, and Japan Study. The domestic programs include: New York Arts, Oak Ridge Science Semester, the Philadelphia Center, and the Newberry Library program (offered in conjunction with the Associated Colleges of the Midwest). Students receiving financial assistance are able to apply their aid to the program's tuition, thus making off-campus study available to all students, regardless of financial circumstances.

In place for thirty years, the Japan Program represents one of the first off-campus study programs of its kind. Although most college students today, regardless of the college or university they attend, have access to off-campus study opportunities, domestic or abroad, when the Japan program began in the early 1960s, it was one-of-a-kind. Other early programs were located in Beruit and Bogota.

Women's Studies

DID YOU KNOW. . . the work of the GLCA Women's Studies Committee is considered a pioneering effort to infuse the curriculum with feminist perspectives and to raise women's issues on campuses in higher education, nationally? Established in 1976, its early work was acknowledged and supported by grants from the Fund for the Improvement of Postsecondary Education (FIPSE), the Ford Foundation, and the Lilly Endowment. In 1987 the Women's Studies Committee reconsidered its priorities and identified the following areas for the focus of its activities: continuing work on the organization of Women's Studies curriculum, enhancing the relationships among women faculty, developing GLCA-wide curriculum integration projects, recruiting and retaining faculty with Women's Studies interests, maintaining and building bridges to Black Studies, cross-culturalism, and the variety of feminisms, and keeping up with developing issues in feminism and Women's Studies. The objectives of the Women's Studies agenda are fulfilled through conferences, newsletters, the publication of a resource handbook, and the exchange of curriculum materials and project reports.

Multicultural Affairs

DID YOU KNOW . . . all GLCA colleges have someone in their admissions offices responsible for guiding the institutions' multicultural recruiting initiatives? Building on informal discussions among various constituencies across the campuses, the early 1980s mark a time when GLCA colleges, as a collective, began formulating ideas around multiculturalism and what it means to and for the GLCA. After laying the groundwork in those early meetings, culminating in the 1986 conference, "Diversity: A Challenge to the Liberal

Arts," the GLCA made increasing the representation of American minority subgroups across the consortium a consortial initiative.

ICEE, the GLCA Committee for Institutional Commitment to Educational Equity is the committee responsible for keeping issues of diversity relevant and moving forward. Focusing on curricular and quality of life issues for African American and Hispanic persons on our campuses, ICEE meets during the year to discuss a variety of issues and sponsor the GLCA Black Studies Conference. While the first Black Studies Conference was held in the fall of 1978, since the formation of ICEE Black Studies conferences are held on a regular basis.

The Multicultural Admissions Committee (MCA) is a vital component of the consortium's commitment to multicultural affairs. Providing specialized leadership in consortial recruitment activities, MCA officers focus on the recruitment of African American and Hispanic students. One of organization's most impressive activities is Planning for College, an early awareness program for African American and Hispanic high school students. In its fifth year, the Planning for College program addresses such areas as admissions, financial aid, faculty expectations, and social life, as well as life after college. The program aims to begin an early dialogue with ninth- and tenth-grade students, and a continuation of that dialogue for eleventh and twelfth grade students, about the accessibility of a college education, and a liberal arts education in particular.

New Writers Award

DID YOU KNOW . . . 1994 will mark the twenty-fifth year of the GLCA New Writers Award? The award recognizes outstanding literary achievement in poetry and fiction. Each year, publishers are invited to submit copies of those volumes of poetry and fiction which are the first work published by an author. Panels of judges, made up of GLCA faculty in literature and writers in residence, review the works and select an author for the award in poetry and one for the award in fiction. As a part of the award, the writers agree to tour the GLCA colleges, participate in classes and forums, and discuss their works and creative writing with faculty and students.

GLCA Initiative: International Education

Off-Campus Study (International Programs)

The first area of consortial initiative, the Great Lakes Colleges Association has a long and proud history of offering international off-campus study opportunities to students attending its member colleges. Keeping in mind the theme of consortial cooperation, past and current leadership have been steadfast in their commitment to providing GLCA students the extraordinary opportunity to learn from other peoples and to participate in activities through which they encounter international issues. A special dimension of these programs is that the GLCA students who participate are able to apply their financial aid to the tuition costs of these international programs. Thus every attempt is made to make sure that all students, regardless of financial need, are capable of participating. Presently, the GLCA administers the following international programs: Studies in Africa, European Academic Term, Scotland Program, and Japan Program.

Extending the base of consortial cooperation, the GLCA works with other higher education consortia and institutions in offering international off-campus study opportunities. In particular, the consortium sends students to programs administered by the Associated Colleges of the Midwest (ACM): the Czech Program, as well as opportunities to study in Hong Kong, Russia, and India. These programs, while administered by ACM, are available to GLCA students with the same tuition benefits as programs sponsored by the GLCA.

PICAS and CICALS

PICAS (Program for Inter-Institutional Collaboration in Area Studies) and CICALS (Consortium for Inter-Institutional Collaboration in Africa and Latin American Studies) represent two unique programs funded by the Ford, Mellon, and Pew Charitable Trust foundations. PICAS, established in 1985 in conjunction with ACM and the University of Michigan, is a multi-faceted program including opportunities for faculty and students. Designed to encourage curricular development, faculty research, and student language study, the program has also sponsored area study conferences and lectures on GLCA campuses. CICALS, established in 1988 in conjunction with Michigan State University and built on the PICAS model, encourages GLCA faculty and students to take advantage of the academic resources in African and Latin American Studies at Michigan State University through language and cultural studies. In 1989, CICALS extended its recruitment of faculty and student participants to include several of the Historically Black Colleges and Universities (HBCU).

In their current configurations, PICAS and CICALS represent two foundation-funded projects offering the GLCA community the opportunity to do research in area studies centers at the University of Michigan, in language studies at the University of Michigan, Michigan State University, and Beloit College, and in-country experiences in Africa and Latin America.

A Tradition of Commitment

Sharing long histories of commitment to international interests, GLCA colleges, like other liberal arts and sciences colleges committed to international education, produce alumni who often become leaders in areas of international interest. For instance, graduates of liberal arts colleges are more likely to have majored in foreign language or area studies, than are all college graduates nationally. In addition, graduates of liberal arts colleges regularly pursue doctoral degrees in international fields of study, and they are more likely to enter the Peace Corps, than their peers at all U.S. colleges and universities.

GLCA Initiative: Multicultural Affairs

Students

The collective African American enrollment of GLCA institutions has steadily increased from 3.7% in 1986 to 4.6% in 1992, an increase of 31%. Additionally, in relation to 1992 national enrollment figures of African American undergraduates in like institutions (small town/rural, private, selective liberal arts and sciences colleges), the GLCA colleges exceed the national average (i.e. national average= 3.8%, GLCA average= 4.6%).

These increases in African American student enrollment have been achieved in spite of the fact that these colleges are located in a region of the country that in recent years have suffered great economic declines. In a study of African American enrollment trends by region of the country, the midwest's poor economic condition is identified as having a negative impact upon the overall African American student enrollment and attainment, in comparison with other regions of the country.

Consortial programming toward attracting multicultural students, most specifically, African American and Hispanic students, has intensified in the past few years. On each of the campuses there is an admissions representative who is expected to guide the recruitment initiatives for multicultural students. In several of the Admissions Offices, more than one multicultural person is involved with this recruitment process. It is clear, however, that all members of the Admissions staff are expected to be involved with multicultural recruiting. The people responsible for the coordination of multicultural student recruitment work collectively as the GLCA Multicultural Admissions Committee. "Planning for College" is an effort among all twelve colleges to increase the presence of African American and Hispanic students in higher education. The program, in operation since 1989, has evolved into an initiative that provides African American and Hispanic city high school freshmen and sophomores the opportunity to realize that a college education is within their reach and familiarizes them with the language and expectations of a collegiate experience. Covering such areas as admissions, financial aid, faculty expectations, social life, and life after college, our colleges draw upon their own African American and Hispanic alumni, many of whom graduated from the high schools in which the programs are located, to share their experiences with the students. Six to seven city high schools with significant African American and/or Hispanic populations are selected for participation. Current sites include Cleveland, OH and Indianapolis, IN, with Michigan sites to be added in 1994. As each locale is on a rotating schedule, a follow-up program has been designed which allows those students who participated as freshmen and sophomores, to come back as juniors and seniors to again meet with the multicultural admissions officers and revisit these issues, particularly the admissions application and the financial aid application processes. The program, run by the GLCA Multicultural Admissions Committee, represents one of our most fruitful arenas of consortial cooperation.

Faculty

While working to increase the number of multicultural faculty on GLCA campuses has proven most challenging, the colleges continue to make concerted efforts to diversify their faculties. Between 1986 and 1992, the colleges increased the number of African American faculty by 53% (i.e., 34 full-time faculty in 1986; 52 in 1992), and increased the number of other minority faculty (Hispanic and Asian combined) by 92% (i.e., 38 full-time faculty in 1986; 73 in 1992). A common topic of conversation among GLCA chief academic officers, the colleges are working together to develop such strategies as minority post-doctoral and dissertation fellowships, and networking with minority academic associations in order to enhance the ethnic and racial diversity of their faculties.

Although the colleges have experienced difficulty in attracting minority faculty, that has not impeded their progress in the area of curricular development. Fifty percent of the colleges offer a major, minor, or concentration in the area of Black Studies or related areas such as African/African American Studies or Area Studies. The breadth of course offerings are extensive and the number of faculty who teach in these areas exceed 120.

One-quarter of the campuses have general or basic educational requirements in ethnic or Black Studies. Additionally, several campuses infuse other required courses with ethnic perspectives. Curriculum development is one of the area of multicultural affairs where there is the greatest wealth of resources and expertise within the GLCA.

These success have recently been acknowledged by a Ford Foundation grant that supports a new curriculum development initiative. Using our Course Design and Teaching summer workshop as the model, a consortial effort is underway that will give faculty the resources they need to revise general education courses to reflect a broader range of cultural diversity.

Community Building

All of the GLCA campuses are involved in campus programming that addresses diversity. The centerpiece of several regularly scheduled activities include the observances of Martin Luther King, Jr.'s Birthday and Black History Month. In an attempt to extend the boundaries of their celebration to be inclusive of those who wish to acknowledge the contributions of others, the colleges bring guest speakers to campus to join in the celebration. For example, as part of its 1993 Black History Month celebration, Hope College sponsored "An Evening with Langston and Martin," a dramatic presentation by the nationally acclaimed actor Danny Glover (Langston Hughes) and Felix Justice (Martin Luther King, Jr.), a stage actor from San Francisco.

In addition to the regularly observed activities, several of the colleges offer additional programming which celebrates the contributions of diverse peoples at various times throughout the year. Many of the campuses are involved with or have drafted institutional statements addressing racial harassment. Both teaching and administrative faculty are involved with this level of programming on each of the campuses.

ICEE, the GLCA Committee for Institutional Commitment to Educational Equity represents the consortium's commitment to ethnic and racial diversity. Each of the twelve GLCA campuses has professional administrative staff responsible for coordinating minority or multicultural affairs. Several of these people, along with faculty, serve as representatives to ICEE. The ICEE committee meets several times a year to discuss common issues and sponsor the GLCA Black Studies Conference, which, since the formation of ICEE in 1988, has been an annual event.

Several of the colleges are also beginning to offer more instructive types of programming such as Diversity Training Seminars. Often incorporated into first year student orientation activities, seminars are also provided for faculty and administration as well as student residence hall staff.

GLCA Initiative: Science Education

Faculty/Student Collaborative Research

Liberal arts colleges are places where teaching and research come together in practice as well as in theory and where senior professors are actively engaged in classroom and laboratory teaching. They are distinguished by educational environments that offer students small classes and regular study groups. Many of these institutions offer students plentiful opportunities to work one-on-one with faculty, in addition to abundant opportunities for hands-on research, both on and off-campus. For instance, Oak Ridge Science Semester, a GLCA sponsored off-campus study program located at the Oak Ridge National Laboratory in Oak Ridge Tennessee, enables students and faculty to engage in collaborative work on site.

"Extending the Research Friendly Curriculum," a GLCA conference, represents one example of how faculty/student collaboration is celebrated and valued. The conference, attended by faculty and academic administrators from the GLCA as well as other liberal arts and science colleges, focused on expanding the concept of faculty/student collaborative research beyond the boundaries of science and into the social sciences and humanities.

Within this context, GLCA students have the opportunity to work with faculty members like Dr. Jill Yeager who, while teaching Biology in the Bahamas prior to joining the GLCA faculty, discovered an entirely new class of crustacean: the Remipedia. She continues to study the remipedes as very little is known about these small cave dwellers. When our students have the opportunity to work with outstanding faculty like Dr. Yeager, a new generation of individuals dedicated to scientific inquiry is born. Thus, when Tahnee C. Hartman, received one of only three Frank G. Brooks awards for excellence in student research from Beta Beta Beta, the national biological society, we celebrate not only Tahnee but a tradition of undergraduate scholarship characteristic of the liberal arts experience.

A primary objective for science education in GLCA colleges, in addition to providing science and mathematics curricula that engages and stimulates science majors to become capable leaders of scientific knowledge, is developing science literacy among all students, so that they too understand the role of science and technology in the world of today and tomorrow.

Oberlin 50

The Oberlin 50 is a group of small, selective, independent colleges dedicated to the concept of a liberal education. Sharing an unyielding commitment to science education, the Oberlin 50 distinguish themselves from other colleges and universities by sending a greater proportion of their science students to graduate programs than the Ivy League or the twenty top-rated research universities. These fifty undergraduate institutions pride themselves with graduating the highest percentage of students who go on to receive Ph.D.'s in the natural sciences. Two-thirds of the GLCA colleges claim membership in the Oberlin 50.

Shaping federal funding policy, the Oberlin 50 colleges, as exemplars of undergraduate science education, provided the catalyst for motivating federal funding agencies to develop grant opportunities for scientific exploration within the context of the liberal arts setting. The outcome has been the inclusion of liberal arts institutions as Natural Science Foundation (NSF) grant recipients (e.g., Project Kaleidoscope).

Project Kaleidoscope

In August 1989, The Independent Colleges Office (ICO), received a grant from the National Science Foundation (NSF) to support a project that would develop an agenda for strengthening science and mathematics in this nation's liberal arts community. Specifically, the purpose of the study is to determine "what works" when teaching science and mathematics education in the liberal arts setting. In addition to ICO's institutional membership (the Great Lakes Colleges Association, the Associated Colleges of the Midwest and the Central Pennsylvania Consortium), the study, designed to be all inclusive of the broader liberal arts community, integrated other liberal arts and sciences colleges and universities into the project.

Called Project Kaleidoscope, this effort parallels similar NSF-funded projects focusing on the undergraduate sector at two-year institutions, at public comprehensive universities, and at major research universities. The goals of this study include increasing the number, quality and persistence of individuals in careers relating to science and mathematics, educating nonscientists to know the role of science and technology in their world, building consensus on what works in teaching and learning in undergraduate science and mathematics, and increasing recognition of and support for the essential role of liberal arts institutions in meeting the challenges faced by our nation in science and technology.

NSF Grants awarded

Collecting over 1.5 million dollars in National Science Foundation (NSF) research grants in 1990 and increasing that figure to 1.8 million in 1991, GLCA faculty are asking and researching questions salient to scientific research today. In doing so, they are providing the students who study the natural sciences at our institutions the opportunity to be on the cutting edge of scientific investigation as undergraduates. Priding themselves on the ability to offer their students access to some of the newest and most advanced scientific instruments and facilities in use today, GLCA colleges are helping to create a new generation of leaders in science and scientific investgation.

School/College Collaborations

Responding to our nation's concern for an educated citizenry, GLCA colleges define the service component of the three aims of higher education: teaching, research and service to include providing educational services to elementary and secondary schools. Over the past couple of years, GLCA colleges have formulated over eighty different school/college partnerships. With approximately a quarter of them focusing on science, mathematics, and environmental concerns, and another 20% focusing on the education of minority students in science and mathematics, the commitment GLCA colleges have made to science and math education at all levels of education is clear.

Appendix C: 1992–1993 GLCA Board of Directors

Richard J. Wood, President, Earlham College, *Chairman*

David L. Warren, President, Ohio Wesleyan University, *Vice Chairman*

Alan E. Guskin, President, Antioch University, *Secretary/Treasurer*

Robert G. Bottoms, President, DePauw University, *Executive Committee*

John H. Jacobson, President, Hope College, *Executive Committee*

S. Frederick Starr, President, Oberlin College, *Executive Committee*

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Michele Tolela Myers, President, Denison University

Lawrence D. Bryan,* President, Kalamazoo College

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F. Sheldon Wettack, President, Wabash College

Henry J. Copeland, President, The College of Wooster

Jacob E. Nyenhuis, Provost, Hope College

Katherine P. Price, Faculty, DePauw University

J. Kenneth Smail, Faculty, Kenyon College

Austin Brooks, Faculty, Wabash College

Carol J. Guardo, President, Great Lakes Colleges Association

**Chair of the Conference Planning Committee*

APPENDIX D: SUPPORTING FOUNDATIONS

The conference was supported by funds from:

The Ameritech Foundation

The Ball Brothers Foundation

The Herbert H. and Grace A. Dow Foundation

The George Gund Foundation

The Lilly Endowment

The Charles J. Strosacker Foundation